A MANUALL OF Practical Divinity:

For the Benefit of weak CHRISTIANS; the informing their Judgements, the quickning their Affections, and directing their Converſation.

WITH

Several Things that may be of uſe for the Convincing and Awakening thoſe that are yet in their natural Eſtate.

By MARTIN FYNCH, Paſtor of the Church of Chriſt at *Tetney* in *Lincoln-ſhire*.

LONDON, Printed by *R. W.* for *Thomas Brewſter* at the three *Bibles* near the Weſt end of *Pauls*, 1658.

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Divide 8 – 4 – 2 amongst 3 men and tell each mans part to one ffarthing

8 d q
8 – 4 – 2
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3) 402 (134
+2

4) 134 (33
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Ans: 2 – 9 – 2

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8 – 4 – 2

BRITISH MUSEUM

8 d q
Ans: 8 – 4 – 2

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To the READER.

I Publiſhed ſome years ſince a little Treatiſe, called *Milk* for *Babes* in Chriſt, which found ſome accep-tance with ſome new born Babes in Chriſt, eſpecially in the Weſt Countrey; and thoſe parts (as I am informed) have taken off a great part of two Editions of that Book; and ſome there, to whom

To the Reader.

I am a ſtranger, do deſire I ſhould publiſh ſometing further, for whoſe ſake, with others, I have written theſe few ſheets, wherein there is ſome more Milk for Babes in Chriſt, and a little ſtronger Meat for thoſe that are more grown Chriſtians; but I can pretend to little of that: might I but feed any of Chriſts Lambs, it were much for ſuch a poor Creature as I am. What you have here is eſpecially for weak Chriſtians, whom ſometimes weak gifts may edifie: God doth not all by men of great parts, but uſeth alſo the weak things of the world, that no fleſh might glory in his preſence. Its God that makes our gifts to be accepted of the Saints, and uſefull

to

to them, yea God makes the weak gifts of his ſervants ſometimes very acceptable and refreſhing to his people: what is wanting in our writings he can ſupply by the preſence and ſupply of his own Spirit in the reading of them. The wind bloweth where it liſteth, ſo doth Gods Spirit breath in whoſe books (as well as preaching) he pleaſeth, and more or leſs as it pleaſeth him; without which all our writings prove to others jejune and dry. One writes and another, one preacheth and another; thou knoweſt not which ſhall proſper, the ones labors or the others, or whether both ſhall be alike good; for all our works are in the hand of the Lord. The

Assistance of Gods Spirit in writing or preaching, the spiritual Affections God giveth, the sincerity, simplicity and humility of a mans own heart, and some faith that God giveth of his blessing, satisfie a mans own heart much in such undertaking. Nothing becomes those that the Lord makes any use of in these things, more then an unfeigned humility of heart, having no confidence in themselves and performances, and a true dependance upon the Lord in all they do. Those that cannot add one cubit to their own stature by all the Light and gifts they have without the gracious influences and workings of the Spirit upon their hearts; what

can

can their Light and Gifts help others (communicated by preaching or writing) without the concurrence of the ſame Spirit? What then are we, or any of our Labors, that we ſhould not ſay, We and they are nothing? And if God will accompany any of them with his bleſsing, its his free Grace. How eaſily can God blaſt all thoſe Sermons and Books that are preached and printed in the pride of a mans own heart? How often hath the Lord ſaid in ſuch caſes, there is ſo much ſelf there, I will not be there, and ſo the performance is loſt? We know Gods Spirit hath not ſo wrought in the preaching of the word for converſion of ſouls, as it hath done for-

formerly. It may be reading of good books is not ſo bleſſed to mens ſouls neither as it hath been: few are converted, yet more preaching (through Mercy) amongſt us then ever: none will complain of too much preaching, though they do of too much printing. But what is the reaſon that ſo few are converted? Is not there excellent gifts for preaching, poſsibly excelling in ſome reſpect, the gifts and clearneſs of the light of former Ages? but yet there muſt be the Arm of the Lord revealed, the mighty drawing of the Father, without which, men cannot come to Chriſt. And it may be that before the Lord accompany the preaching of the

word

word with much ſucceſs, the Lords Servants ſhall not only in a doctrinal way know that its God that giveth the Increaſe: but their hearts ſhall be ſo poſſeſt with the conſideration of it, that they ſhall lie more low before the Lord in their work, and cry mightily for the pouring down of the Spirit: But how many miſtaking theſe things will ſlight outward means, becauſe its Gods Spirit that maketh all ſuccesfull: this temptation hath not only taken with many groſly ignorant perſons, who hearing of Gods eternal Election, and of his diſtinguiſhing Grace, throw up all outward means preſently, and in the ſullenneſs of their ſpirits ſay,

There

There is no Hope; but also many professors of Religion have withdrawn themselves from a constant and conscionable attendance upon the means of Grace. Therefore this I have observed that it is expedient, when ever we speak to persons of that necessary doctrine of the inward and efficacious workings of the Spirit to be that which makes all ordinances successfull, even then to give due cautions, that according to the word, this is no ground of neglecting any outward Ordinances and duties. But who seeth not a formal spirit on the one hand, and a wanton spirit on the other, breaking in upon us? The Lord put a stop to the spirit of error amongst us,

us, recover the dying withering, languiſhing ſpirits of Profeſſors, ſend forth a reconciling Spirit among his people, give more light into the Diſcipline of his houſe, ſend forth more labourers into his harveſt, and bleſs them that are already at his work.

Tetney in *Lincoln-ſhire.*
16. of (*Vulg.*) MARCH, 1658.

MARTIN FYNCH.

Gus Lieberis James Whitney 1708.

A man Rents a house at £1-10s-00d per year what is that a day one d with another

If 52 weeks 1 day = £1-10s-00d = 1 day

7

365

20

30

12

60

30

360

4

1440

365) 1095 / 1440 (3

345

{ Ans: 3 q : 345/365 } If 1 day = 3 q 345/365 = 3

4) 1240 / 1440 (360

2

12) 360 / 360 (30

{ 2|0) 2/3|0 (1 } Ans: £1-10s-00d

1095

0345

1440

345 | 69

365 | 45

The CONTENTS.

HE wicked and miſerable eſtate of man by nature, chap. 1

How men deceive themſelves, and think that their eſtate is good, chap. 2

Great Salvation in Chriſt for ſinners. ch. 3

The freeneſs of the Salvation we have by Chriſt, chap. 4

The Convictions and workings that are oftentimes upon men that are never converted, chap. 5

The ways and temptations by which many ſouls miſcarry under legal workings, and a ſpirit of Bondage, chap. 6

The ſaving work of Gods Spirit upon the heart, chap. 7

The woful backſliding of many Profeſſors, and the way of their Recovery. chap. 8

of

The Contents.

Of Assurance and Peace of Conscience. chap.9
The Ministry of Angels, and their serviceableness to the Church, chap.10
The glorious times that shall be before the last day of Judgement, chap.11
The Influences of the Spirit, chap.12
The Covenant between God the Father, and the Lord Jesus, our Surety, chap.13
The Saints comfort against Death, chap.14
The Holiness of Believers, chap.15
The way of Believers joining in Church-fellowship, chap.16
The right use of the Law, chap.17
The true Humility that is in the Lords people. chap.18
General Directions. chap.19
How the Lord is pleased effectually to call some after they have been long in their natural estate, and have been very wicked. chap.20

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CHAP. I.

The wicked and miserable estate of man by Nature.

BY Nature our heart which should be the best part of us, is the worst, a deep and bottomless pit of sin: *God saw the imaginaton of the heart of man was only evil continually*, Gen. 6. 5. God seeth it whose eyes are so piercing like a flaming fire; but few of us see it all our dayes, never until God anoint our eyes with his eye-salve; then we cry out, *We are unclean, we are unclean*; God many times begins in the conversion of a sinner with this, to shew him the sin of his nature, how desperately wicked his nature and heart is, beyond all the sin that hath

broke out in his practice, that there is a great fire of sin upon the hearth of the heart, from whence all those sparks fly out of the chimney of the life and practice; O we are by nature full of sin as the Toad is full of poyson; and that poyson we spit out is but little to what is within: this Root of sin is of a spreading nature; it grows faster in wicked mens hearts then Grace doth in the Godly, that we grow worse and worse; and though by education, afflictions, terrors of conscience, the branches may be lopt off, yet the Root of sin in the heart doth spread daily; O wretched men that we are, that our heart which should be the Presence Chamber for the King of Heaven, that this is a cage of unclean Birds! and when we want opportunities of Uncleanness, Theft, Murder, Voluptuousness, outward pomp and applause, then our wicked hearts will act over these things in a speculative way, delighting our selves in the thoughts of them; Therefore it is that the Scripture sets out conversion by *A new heart*, Ezek. 36. *Washing the heart from wickedness*, Jerem. 4. 14. and *forsaking our thoughts*, Esay 55. because our hearts are so opposite to God by nature, and so contrary to the heart that God puts into us when he makes us new Creatures; and therefore it is that when our eyes are opened we grow sick of our own hearts, and cry out, Lord deliver me from this proud,

proud, worldly, unclean, deceitful, unbelieving, vain, hard heart.

There is no cozening and cheating tricks in the world but our hearts have them, that if there were no Devil to delude us, yet our own hearts would everlastingly cheat us. Our hearts by nature are like a rotten stinking Fen, from whence arise continual fogs, mists and vapors, which are a stench in the nostrils of God.

Satan hath a mighty power over us, that malicious subtile *strong man armed, he ruleth in the children of disobedience*, Eph. 2. 2. *Adam* by his all hearkening and yielding to Satan chose him for his God; the Devil cals us *his House*, *Matth.* 12. 44. there he is at bed and board; he keeps the keyes, and bolts and locks all the doors against Christ; and unless Christ that is stronger then he bursts them open, he dwels there for ever; O consider this all ye that are in your natural condition, that Satan hath possession of you, that you are possest with the Devil, though not in a bodily way as in Christs time the Devil possessed many, yet he hath possession of the heart. Satan fortifies the hearts of men, & makes them strong Garrisons against the Lord Jesus.

Now we are in a faln estate, and liable to Gods everlasting wrath, and there is such invitations to come to Christ that we may be delivered from the wrath and Hell to come; we

have such cursed perverse hearts that we will not come to Christ that we may have Life, but rather die in our sins: we say as those, *Luke* 19.27. that *Christ shall never raign over us*: as soon as ever we hear Christ knock and call at the door of our hearts, we run and bolt the door against him, and unless he please by an Almighty and irresistible power to change our wills we never believe on him. O how through unbelief we refuse great Salvation, and do as it were bid God shoot all his Arrows at us: we stand in the dreadful storm of Gods wrath, and will not come to Christ the shelter and covert from the storm: we open our naked brests and bid God strike with the sharp sword. The way of our wretched hearts is that if God never look after us, we never look after him, if we should live never so many thousand years in the world: after we are converted we seek him in some poor measure; we seek the Lord and his strength, and Grace and Spirit: but before we look not after him, but if he come near to us in afflictions, in the Ministry of his Word, or common Reproofs and convictions of his spirit, we say unto God, Depart from us, we desire not thy Christ, thy Spirit, and the knowledge of thy wayes.

We cannot do any thing that God will accept of, though we be never so serious & strict as doubtless many Papists and others are; *Ar-*

stot

ſtotle and others of the *Heathens* that could write ſo many Books of Philoſophy, yet could not tell how to make one acceptable prayer to God; all their vertues were but as a *Toad* painted over with fair colours, or as a *Silken* ſtocking upon a wooden Leg: a man by nature wants faith, hath not the ſpirit of Chriſt, hath not Chriſt to preſent his Duties to God the Father, and to take away the Iniquity of them, and then what can he do acceptable to God? Its the way of our hearts by nature that if we do any thing that is good for the matter of it, we make uſe of it to keep us at a further diſtance from Chriſt, and cloſing with him by faith, that we truſt to our Duties for Salvation; and thus if we do any thing for God it is out of baſe ends, as *Jehu* did, either for applauſe to be accounted Religious and zealous for God, or to ſtop the mouth of conſcience, or elſe we think to make our good works a Ladder to climbe up to Heaven by.

We are blind in ſpiritual things, *having our underſtandings darkned and alienated from the life of God through the ignorance that is in us, and blindneſs of our minds*, Eph. 4. that all the myſteries of the Goſpel are Riddles to us: and till we plough with the Lords Heifer, the Spirit of God, we cannot underſtand thoſe Riddles; when the Lord came to convert *Nicodemus*, how blind and ignorant did he find him? *Joh.* 3.

and when he came to convert the woman of *Samaria*, how ignorant did he find her? we may see *John* 4. Its a wonderful thing how in conversion God makes the ignorant to understand Doctrine; how in a month or two God helps them to pray and discourse so knowingly and spiritually, that before were perfect sots, and almost as ignorant of God as the Beast that perishes.

And in the Description of our natural estate, *Tit.* 3. 3. we are said to be *foolish*; we are like fools and mad men; and indeed men will call themselves fools first or last; either here if they are converted, or in Hell. What fools are we to prefer the world before Christ? For this the Lord called the *rich man fool*, *Luke* 12. and what fools are we that having but one precious Jewel, our souls, that we will sell it for every base lust? we are more foolish then *Esau* was in selling his Birth-right for a *mess of pottage*. And what fools are we to make no provision for Eternity? The *Ant* is wiser that provideth her meat in the Summer; but we take no care for the long winter of eternity. And what fools are we to set our selves against the Saints of God who are as dear to him as the Apple of his Eye? Christ tels *Paul* its *hard for him to kick against the pricks*, Act. 9. He makes the persecuting of the Saints to be as foolish and dangerous a thing as for a man to kick & knock

his

his ſhins againſt the pricks. And what fools are we that though we will not neglect Fairs and Markets, yet will neglect the means of Grace and opportunities of getting Chriſt? And what fools are we that when Chriſt knocks at our doors, will not let in ſuch a bleſſed gueſt that brings the Spirit and a new Heart, and a pardon and eternal life with him? And what fools are we that will build our eternal condition upon the ſands of our own Righteouſneſs, and not upon Jeſus Chriſt? If a man ſhould build a houſe upon the ſands, we ſhould ſay he is a fool indeed; the next Tide will waſh it away and the ground will ſink and give way; all this folly and a thouſand times more is in our hearts by nature, but we ſee it not.

There is a ſtrange forwardneſs and earneſtneſs in us naturally to ſin, and a lothneſs to leave ſin, inſomuch that men will be in a rage againſt thoſe that would ſtop them in their ſinful courſes; and though God ſend many afflictions as upon *Pharaoh*, yet men turn not to the Lord: indeed when men can ſcarce turn them in their beds, they will ſay they will leave their wicked courſes; but when the affliction is over, they will be as bad as ever; men are ſo loth to part with their ſins naturally that they will undo their ſouls unto all eternity, rather then part with their luſts; as *Nero's* mother enquiring whether her ſon ſhould be Emperour, ſhe was

told that he should be Emperour, but then he should kill her: she out of the pride and ambition of her spirit said, Let him kill me so he be but Emperour: so the Word of the Lord tels us that if we go on in our sins, and are not converted, our souls will be damned to all eternity, and men say in their hearts, Let me be damned so I may enjoy my base lusts. O what wickedness is in the heart? Men will not fall out with themselves and sins until they come to hell, except they be converted: but in hell men will fall out with their sins, and say, O thou cursed pride, O cursed drunkenness, O cursed uncleanness, O cursed unbelief that hath undon our souls for ever!

And if the Lord never convert us, but leave us in a state of Nature to die out of Christ, how infinitely miserable shall we be for ever? *The wages of sin is death*, Rom. 6. 14. Rom. 1. 18. Eph. 5. 6. The wrath of God like a huge Mountain will lie upon a sinners back in hell to crush him to pieces: you will alwayes see God frowning upon you: O think of this; if thou beest not brought out of the state of Nature, and ingraffed into Christ, thou wilt be separated for ever from the Lord: you shall never enjoy communion with him, a glimpse of whose Reconciled face in Christ is worth ten thousand Worlds; you will never taste one drop of those *Rivers of Gods pleasures* for ever, of which the Saints

Saints ſhall have their fill: O that will be a dreadful word, *Depart from me ye curſed*, Depart from me whoſe *Loving kindneſs is better then Life*: Depart from me, a *day in whoſe Courts is better then a thouſand elſwhere*: go among the Devils who like *roaring Lions ſeek to devour you*. When once men come to Hell, there will be no means of Grace for ever, *Eccleſ.* 9. 10. *No work, nor deviſe, nor knowledge in the grave*: No more dealings of Gods Spirit with men, no inward nor outward comfort, nothing but *weeping, and wailing, and gnaſhing of teeth*, which ſhews extremity of torment in Hell. The Saints indeed when they die, their places and Relations know them no more, nor they them: but then they know a better place, Heaven, and enjoy better Relations; but a natural man leaveth all his outward comforts and goes into infinite torments.

O thou that are in thy natural condition, give ear to this, and *flee from the wrath to come*: it may be now thou knoweſt not how to ſpend a day without ſome paſtime or other; O how wilt thou ſpend eternity in Hell where thou ſhalt never have a *drop of water to cool thy tongue*! O conſider what heart-diſtracting, heart-tormenting thoughts you will have in Hell if the Lord never convert you here! how ſadly will you remember what great ſins you committed, and with what hardneſs of heart I how

how will it torment you to think how many checks of conscience and motions of the Spirit you put by? what terrour will it be to you to think what holy Saints you opposed and jeared, what precious means of Grace you slighted, and what pains you took for the world, and how careless you were for your poor souls! O think it no small matter to die in thy natural estate and be damned: if once thou come to hell, there will be no ease nor end of thy misery for ever; If God should but say to the damned in hell that after a hundred thousand years they should come out of their torments, it would be some lightning to their hearts: but there will be no end: the *worm dies not, and the fire goes not out.* Christ goes over with those words three times almost together, *Mark* 9.44,46,48. because he would have men in their natural condition take special notice of it, that if they die out of him, they will be miserable for ever; miserable indeed to be alwayes dying, alwaies burning, alwaies weeping, alwaies suffering the torments of Hell. O therefore consider the state that thou art in before it be too late: there is corruption and sin enough in one mans heart to undo all the men in the world if it were divided to them. O then how easily will it undo one soul? Know then if we be not justified freely by Gods Grace in Christ, and sanctified by the Spirit of the Lord, we must unavoidably

voidably perish for ever: Wherefore as the holy Ghost saith, *To day if ye will hear his voice, harden not your hearts.* Heb. 3. 7, 8. The time of Gods patience, the time of Grace, is but a short time, therefore called *a day. To day if you will hear his voice.* Its but a day in comparison of Eternity; nay in comparison of Eternity, a mans daies upon earth are but as a moment or the twinkling of an Eye, and the time of Grace is but a short time, but a day in comparison of the greatness of the work that is to be done, the *making of our calling and Election sure.* Its but a day in respect of the uncertainty of our enjoying the means of Grace, and its but a day in respect of the uncertainty of our lives; for in a moment *we go down to the grave, and all our thoughts perish.* To day therefore hear his voice, come in to Christ: do not say to morrow is soon enough, do not put off the offers of Grace, for now is the *accepted time, this is the day of Salvation.*

That is whilst we are on
this side the grave:

CHAP.

CHAP. II.

How natural men deceive themselves, and think that their Estate is good.

ITS a great mercy for a man that is not in a state of Grace, to know that he is yet without Christ: but men flatter themselves that they are Christians and Saints, when there is no cause in the world for it.

Men deceive themselves in their spiritual estate sometimes by not examining their condition; many men never take thought, whether they have Christ or no; and if men do examin their spiritual Estate, usually it is by false signs, as outward performance of Duties, or outward abstinence from many gross sins: Its a sad thing when we have nothing to evidence a good estate but outward things; no work upon our hearts, but only we have performed many Duties, and sat under Ordinances; so did they, *Isa* 58. the beginning.

And many deceive themselves in their spiritual Estate by shunning a heart-searching Ministry; they call for a Minister that may prophecy to them smooth things; there is many mens Ministry that never touches upon the heart, hath little tendency that way.

And

And men have a way to excuſe ſin, and ſo think they are in a good eſtate, though they live in all manner of ſin, as *Adam* laid the fault upon *Eve*, and *Eve* ſhifted it off to the Devil. Men that never pray in their Families, never read the word in their Families, lay the fault upon buſineſs.

Another way whereby we often deceive our ſelves in our ſpiritual eſtates, is by looking upon the failings that the Saints have, and ſo flatter our ſelves, that our condition is the ſame with theirs: thus men will ſay, *David* did ſo and ſo, and *Peter* did deny Chriſt; Yea, But *David* and *Peter* believed in Chriſt, and mourned heartily for their ſins. A Saint hates all ſin; do you do ſo?

Again, By Nature we are ignorant of the true nature of every Grace, and therefore are eaſily deceived in our eſtate; we do not know the true nature of ſaving faith; we think it lies only in knowing that Chriſt dyed for ſin; we are ignorant of the nature of Repentance, how the Love of God in Chriſt doth break the heart, and we think, if we give to the poor, then we have Charity; whereas in the Scriptures account, a man may give all his goods to the poor, and yet want true Charity, 1 *Cor.* 13.

And then men are loth to examin themſelves to purpoſe, whether they be in the faith or no, for

for fear they ſhould deſpair if they come to ſee their eſtate is not good; though, alas, very few deſpair; and its one thing for a man to be convinced of his eſtate being bad, and another thing to deſpair: for though he be not converted, yet he may be converted afterwards. *So there is some hope for sinners.*

Likewiſe the quietneſs and ſtilneſs of many mens conſciences makes them think that they are in a good eſtate, when as that may be a great Judgement upon them; its one thing to have true Peace of Conſcience, and another thing to have a ſeared Conſcience.

There are certain plain ſigns that a man is not in a ſtate of Grace, which are evident in many, and in ſuch great Characters that he that runneth may read them; as if men jear at the Spirit of God, and jear at men for having the Spirit of God, that they will ſay This is a man of the Spirit. Doſt thou think that thou art a Saint? All Saints have the Spirit of Chriſt in them, *and they are led by the ſpirit of God*, Rom. 8. 14. and they prize the Spirit highly.

And if men be wholly ignorant of the way of Juſtification by the blood of Chriſt, and declare plainly that they ſeek life by their own obedience and Righteouſneſs, it is evident that they are not in a good eſtate; for all Believers deſire to be found in Chriſt, having on them the Righteouſneſs which is of God by Faith,

and

and how many by this may be convinced that they are not in a good estate?

Or if men live in all manner of sin, allow themselves in drunkenness, swearing, and the like: These transgressions of the wicked, say within my heart saith *David*, *That the fear of God is not before their eyes*, Psal. 36. 1. Let men say what they will, if that they commit iniquity with greediness, it is evident that they know not Christ in a saving manner, *For he that saith he knoweth God, and keepeth not his Commandments, is a lyar, and the Truth is not in him*, 1 Joh. 2. 4. Indeed Hypocrites may deceive us, because of the inlightnings they have, and reformation of life and smooth carriage; but the common sort of narural men do plainly bewray themselves to be out of Christ; and it is a sign of a carnal man to judge every body to be Saints that make such sleight and overly profession of Christ as the common sort of people do; if we be Saints, and know what the new birth is, we shall not think it is such an easie and common thing to be true Saints; but that *strait is the gate, and narrow is the way that leadeth to eternal Life, and few there be that find it.* Matt. 7.

Some deceive themselves by building their hopes of salvation upon their gifts, parts and knowledge, when as Satan and many Reprobates outstrip many Saints of God in those things, and yet have no saving nor experimental knowledge.

Others

Others build their ſalvation upon the eſteem that they have with others that are Saints; but thou maiſt be but a *Judas* or *Simon Magus* for all that: the Apoſtle bids us in that caſe, every man to prove his own work, to ſee what work of Grace he can find in his own heart, and then he ſaith, he ſhall have rejoicing in himſelf alone, and not in another, *Gal.6.4.5.*

Others again build their ſalvation upon this that they have left ſome groſs ſins, as ſwearing, drunkenneſs, whereas it may be their hearts are as bad as ever, but only they were forced to leave thoſe ſins, they ſo galled their Conſciences, but yet their reformation never proceeded from faith.

CHAP. III.

Great Salvation in Chriſt for ſinners.

GOD that might have damned all mankind for ſin, and might have left us in that loſt eſtate for ever, hath ſo loved the world, *that he hath ſent his only begotten Son, that whoſoever believeth in him might not periſh, but have eternal Life.*

Some things we ſhall here take notice of concerning him, in whom God accepts us, and giveth us eternal Life. Chriſt

Christ our Mediator is God, *Joh.*1.2. *Phil.* 2.7,8. 1 *Tim.*3.16. *He is God by nature.* God the Father acknowledgeth him to be God, *Heb.* 1.8. when he saith to Christ, *Thy Throne O God is for ever and ever; he knows the hearts of men,* Joh.2.22. All the Angels, every one of them is by the command of God the Father to worship him, which shews he is God, *Heb.*1.6. *He laid the Foundations of the earth, and the Heavens are the work of his hands,* Heb. 1.10,11,12. He is God and therefore he is mighty to save: he is God, and therefore hath everlasting arms to hold his members from falling into hell. O what a glorious head hath the Church! though we are but like *Nebuchadnezzars* Image, the feet of clay and Iron, yet our head is of pure gold.

Christ Jesus our Surety and Mediator is man, *he was made flesh,* 1 Joh. 2. *came in the likeness of sinfull flesh,* took our nature after it was corrupted. *Rom.*8. 3. *Because the Children that God hath given him were partakers of flesh and blood, he also took part of the same, Heb.*2. This is no small comfort to us, that Christ hath taken our nature, and was made like unto us in all things, sin only excepted, he knows what it is to be tempted, and can succour them that are tempted.

O, This is wonderfull that Christ should put on the poor suit of our nature, and after we

had ſo ſtained it by ſin: O, That God ſhould be ſo mindfull of us, as to ſend his Son in our nature to die for us, that God who was infinitly happy before ever we were, that he ſhould do it; That God that had ſo many thouſand Angels to ſing praiſes to him, and could have created millions of creatures more glorious then the very Angles to praiſe him for ever, and that could have created a thouſand worlds before this of men to praiſe him; that glorious God that took infinite delight in his Eternal Son, the Lord Jeſus, before ever the world was, *Prov.* 8. that this bleſſed God ſhould ſend his Son in our Nature, and humble him to death, even the death of the Croſs; This is wonderfull indeed.

The Lord Jeſus was a publique perſon, *Rom.* 5. therefore he is called a *Surety*, *Heb.*7. *A Saviour*, *Luke* 2.23. *An Advocate*, 1 *Joh.*2.1. *A Captain of Salvation*, *Heb.*2.10. *The Covenant of the People*, *Iſa.*42.6. *A Ranſom*, 1 *Tim.* 2.6. *A high Prieſt*, *Heb.* 4.4. What he did was for others; for our ſakes he ſanctified himſelf; *He was delivered for our offences, roſe again for our Juſtification*, Rom. the fourth and the laſt.

There is infinite merit in Chriſt to juſtifie all that believe in him, that nothing needs to be added to his Righteouſneſs for Juſtification in him: in him alone without works ſhall the houſe

of

of Israel be justified, and shall glory. *Isa.*45. *ult.*

The Believers under the old Testament looked for acceptance with God only through Christ; and therefore offered up the Sacrifices that were Types of him; prayed in his name. *Dan.*9.10. He set open his window, prayed towards *Jerusalem*, which was a Type of Christ, and prayed, *verse* 17. that God would look upon his Sanctuary which was desolate, for the Lords sake, that is, for the Lords Jesus sake.

Christ hath purchased all Sanctification, and is the Author of it to sinners: The precious Faith by which we believe to everlasting Life, is from Christ, 2. *Pet.* 1.1. There the Apostle saith, that precious Faith is obtained through the Righteousness of Jesus Christ our Lord; and so *Heb.* 10.2. And Repentance is from him, *Act.*5.31. *And of his fulness we receive Grace for Grace*, *Joh.*1.16. yea *Phil* 1.11. All the fruits of Righteousness, all Grace whatsoever is said to come by Jesus Christ; he was filled with Grace to communicate to us; He is that Fountain and River of Life that serveth all the City of God, that spiritual *Joseph* that laid in with abundance to serve all *Ægypt.*

The Lord Jesus had experience of all kind of sufferings and temptations, that he might be a pittifull and a mercifull high Priest for us, *Heb.*2.*ult.* *Heb.*4.*ult.* He was tempted in all

points as we are, yet without ſin. It was requiſite that the Lord Jeſus our high Prieſt ſhould be tempted in all points. (1) That he might know the malice of the Devil experimentally by his own feeling. (2) That he might overcome Satan. The Lord Jeſus, the Captain of our Salvation fought a ſingle duel with Satan that we might ſee his ſtrength, and that Satan might be overcom, that ſo the Saints when they are ſet upon by Sathan, might have faith in him, that he who hath overcome him, and broke the Serpents head, where his wound is uncurable, will prevent all his deſigns againſt them. (3) That he might ſympathize with the Saints, and ſuccour them when they are tempted; in that fourth of the *Hebrews*, *v.* 15. the Apoſtle ſaith, *We have not an high Prieſt which cannot be touched with the feeling of our infirmities, but was tempted as we are*, (πεπειρασμένον) pierced through as we are The darts of temptation were thrown at Chriſt as well as they are at us. (4) Chriſt was thus tempted that the Saints might know that great Temptations might conſiſt with great love; yea the greateſt Temptations with the greateſt love; For what greater Temptations then Chriſt had in the fourth of *Matthew*? But many poor Saints are fit to think that if God loved them, and they had Truth of Grace, they ſhould not have ſuch Temptations,

tations, whereas Christ himself who was so infinitely beloved of the Father, and had so much Grace, and was so full of the Spirit, had all manner of temptations; and truly Satan as he made the world his last temptation to Christ, *Mat.* 4. offering him the Glory of the World to see whether Christ would be allured with that; even so doth he deal oftentimes with the Saints, that after he hath tempted them much in their first conversion with blasphemous thoughts, scruples about every thing almost, and with infinite more temptations, his last temptation when they grow old, shall be to draw them to the love of the World, to grow covetous and earthly in the old age of their profession, to see if he can slily draw their hearts from God, and take them off their zeal and life in religion by minding of earthly things. the Lord Jesus who himself overcame this Temptation, and who prayed for his members, *Joh.* 17. that the Father would *keep them from the evil of the world*, yea and *Gal.* 1.4. *gave himself for us, to deliver us from this present evil world.* He breaks this snare of this cunning Fowler Satan, that our foot be not taken. *in it.*

Again the Lord Jesus suffered by reproaches and persecution from the world; this also was requisite, (1.) That he might succour his people in such cases. (2.) That the Saints might not think much to suffer from the world,

when the Master of the House had done it. (3. That the Saints might not think that they are Hypocrites and have not sincerity, because that the world raileth on them and persecutes them; for Christ he had no sin, and yet the world would have dirt to cast in his face. (4.) That the Saints in all these sufferings which they endure, might have an example of patience from Christ, *who when he was reviled reviled not again.*

O Blessed are they that fall into this pittiful *Samaritans* hands the Lord Jesus, a pittiful and merciful high Priest indeed: Are they poor? he knows how to succour and pitty them in that condition, for he had *not whereon to lay his head:* Do they lie under the apprehension of Gods wrath? Christ knows how to succour them in that condition; for he knows what a burden that is, which made him cry out, *my God, my God, why hast thou forsaken me?* Is a poor creature come to his dying hour? Christ knows what the pangs of death are. Thus the Lord Jesus hath not only infinite Love as God, but as Mediatour, and as one that hath shot the same gulphs of temptation that we are to pass through. The carriage of Christ upon earth towards sinners is to be diligently studied by those who would see the heart of Christ towards sinners, and what infinite riches of mercy God bestoweth upon us in him; he converted

verted many in his own person, and of the poorest sort, *Fishermen* and men of mean rank many of them; and as few of them were mighty and Noble; so few of them were of the Wise men after the flesh, though Christ could as easily have made *Herod* & the learned men of those times have followed him as *Matthew* and the rest. That *follow me*, that Christ spake to *Matthew*, accompanied with that Almighty Power, of the Spirit, that it came to his heart withal, would have made any of them have followed Christ. O the Grace of our Lord Jesus Christ the Lord of Glory, that he would condescend to keep company constantly with a few Fishermen and other poor people in the dayes of his flesh, when he could have called all the Princes of the earth to wait upon him the Lord of all; he could have fetcht them from the uttermost parts of the earth to hear his Wisdom and to minister unto him; and though Christ would use many harsh words to the *Pharises because they trusted that they were righteous in themselves, and despised others*, yet how sweet in his carriage to others; even bringing *Publicans* and *Harlots* into the Kingdom of God! O his compassions to the very bodies of men, healing their sick! O the affectionate expressions of Christ to his Disciples a little before his death recorded in *John*, and what affectionate Prayers he put up for them to the Father, and for

all that ſhould believe on him through their word, *John* 17. And behold what manner of affection he diſcovered after he was riſen; He appears firſt to *Mary Magdalen* that had been ſuch a great ſinner, ſends word to *Peter* that had denied him, of his Reſurrection, and never mentions his fall; O what manner of Mediatour hath God provided, ſo full of merit, ſo full of Grace to be communicated to ſinners, ſo full of compaſſions towards ſinners! *Thus God hath laid in Sion a ſure Foundation, a tried Stone, a precious corner Stone; and he that believeth on him, ſhall not be aſhamed.*

Whatſoever evil and miſchief ſin brought upon us, Chriſt freeth us from it that are in him; Sin made God and us to be at odds; Chriſt Reconciles us, and makes God and a poor ſinner friends never to fall out more; *He hath made peace by the blood of his Croſs*, Col. 1. 20. Our ſins made a horrible ſtench in the Noſtrils of God, Chriſts death was *a ſweet ſmelling ſavour to God*, Eph. 5. 2. to take away that ſtench. Sin brought the wrath of God upon us; Chriſt *delivereth us from the wrath to come*, 1 Theſ. 1. 10. Sin brought us into priſon, Chriſt *maketh us free, and we are free indeed*, John 8. Eſay 61. 1. Eph. 1. 7. *We have the Redemption through his Blood, even the forgiveneſs of ſins.*

There is nothing but great things and wonders in what God hath done for ſinners in

Chriſt.

Christ. He raiſeth a poor ſoul that believeth in Christ to a better eſtate then ever we had before we fell; that our latter end after all our prodigality is better then our beginning: for we are made immutably happy and Righteous by Christ; we have union with the Lord Jeſus the ſecond perſon of the Trinity in an intimate Conjugal manner, which *Adam* had not before the fall; we ſtand upon free Promiſes, an abſolute Covenant; there was no ſuch Promiſe ſo free and abſolute without Conditions before the fall, as that after the fall, *Gen.* 3. *The ſeed of the woman ſhall break the Serpents head*: yea a Believer in Chriſt hath not only created gifts as the firſt *Adam*, but the Influences of the Bleſſed Spirit, and the ſtrength of Chriſt by which a ſoul can *do all things*, Phil. 4. 13. that ſo he is fitted for all ſpiritual Duty from an unfailing ſtrength and ſpring of Grace in the Lord Jeſus.

And if thoſe that believe in the Lord Jeſus, are brought into a better ſtate then *Adam* at firſt was in: then much more is the Lord Jeſus the Author of all this to them, worthy of more Glory then *Adam*: for the Lord Jeſus had not only all thoſe created gifts that *Adam* had, but beſides he was God equal with the Father, and as Mediatour he was exalted far above *Adam*; for he had *fulneſs of Grace in him*, John 1. 16. *the Spirit without meaſure*, John 3. *had power*

over

over all flesh, John 17.2. Mat.28. He doth not speak there of his Power as God, but of his Power as Mediatour, for that only could be given him, as he saith, *thou hast given me power over all flesh.*

Whatsoever a Believer hath, it is through Christ; for whatsoever God doth for a poor creature, either to justifie, sanctifie, quicken, or comfort, he doth all for us in Christ, *He blesseth us with all spiritual blessings in heavenly things in him*, Eph. 1. 3. We are by nature dead in trespasses and sins, and God makes Christ our Life, *Eph.*2.1. *Gal.* 1.20. We are naturally in darkness, and God makes Christ our Light, *Eph.* 5. 8. He makes Christ our Sun to shine upon us, the glorious Sun of Righteousness that is so full of Light and heat to us: we are naturally in a famisht and starved condition like the *Prodigal*, and God makes Christ our food; he giveth us Christ as the true *Manna* & bread of Life, *John* 6. We are naturally poor and beggerly, and God makes Christ our riches and Treasure, *Prov.*8.17.18,19. We are naturally naked, and God makes Christ our cloathing, putting on us his *Robe of Righteousness*: We are impotent and weak, and he makes him our strength. Thus he makes Christ all in all to us, both *Wisdom*, *Righteousness*, *Sanctification and Redemption.*

CHAP. IV.

Chap. IV.

The freeneſs of the Salvation that we have by Chriſt.

THe Diſpenſation of Grace and Eternal Life in Chriſt Jeſus, is every way free to us; the Lord hath ſhewn the greateſt kindneſs when there was not the leaſt deſert, that every one that is ſaved by this Grace may ſay, O that ever ſuch an ugly creature as I ſhould have the beſt Robe put upon me; ſuch a Prodigal as I have been, find ſuch unexpected kindneſs, ſuch a Blackamore as I am, that ever I ſhould have the kiſſes of the *faireſt of ten thouſand*: this is wonderful indeed!

That God ſhould chuſe us to eternal Life, when he might have appointed unto wrath, this can never be requited; that ſuch a perſon as Chriſt the eternal Son of God ſhould undertake to bring us to glory, this is free indeed; and that the Lord ſhould do this without the leaſt deſire or engagement on the creatures part: and that the Lord Chriſt ſhould not ſhun the greateſt ſufferings in order to our Salvation, but be wounded, bruiſed, bear the curſe of the Law and the wrath of God: can this

ever

ever be requited? And that the Lord ſhould do this after we had ſpent ſo fair an eſtate as we had in Innocency, and we had waſted it as the Prodigal did, what manner of love is this!

And that the Lord Jeſus went through the work of our Redemption without grudging; did he ever ſay, Shall I die for ſuch baſe wretches as theſe are? but when *Peter* would not have had him died, he took him up ſharply and ſaid, *Get thee behind me Sathan*, *Mat.* 16. 21, 22, 23. we read not that he took him up ſo when he denied him: can this ever be requited for ever?

And that the Lord Jeſus ſhould think of every thing, and purchaſe every thing that was requiſite to make us happy in his Death; he purchaſed all Grace, he gave himſelf for us to *deliver us from this preſent evil world*, Gal. 1.4. He knew that was a great enemy, and he purchaſed Grace to keep us from the evil of that; and if we mind Chriſts Prayer, *John* 17. we may ſee how Chriſt thought of every thing for us. And that Chriſt after his bloody Sacrifice ſhould *make interceſſion for us* and bear our Names before *Jehovah*, and that he ſhould take ſuch care to *ſend the Comforter* in his abſence to abide with us for ever: this is not after the manner of mens love: O Lord our God, free! free! every way free! O let us ſay that believe in Chriſt, we muſt take this as free love;

we

we never deſerved it, and we can never requite it: O I will love thee for ever and praiſe thee for ever.

And what are we for whom the Lord hath done all this, all the while before we are converted? We hate God and are Rebels againſt him; and after we are converted, we perform but little Duty: we are but little in prayer, little in praiſes, little in heavenly meditation: ſometimes we have a holy thought, and then abundance of vain thoughts for it: ſometimes we have a ſavoury word, and then abundance of vain diſcourſe for it; and thoſe few duties we do have a great deal of weakneſs and ſin in them: our prayers full of deadneſs, formality, unbelief: we are proud when we have enlargements, ſo ſinful in our beſt performances that all Saints will confeſs, *their Righteouſneſs is as menſtruous raggs.* or *filthy raggs*:

O let this diſcovery of the freeneſs of Gods Grace in Chriſt draw the worſt of ſinners that are yet in their Natural eſtate to come to Chriſt: if Chriſt and Grace were not free, how ſhould *Paul*, *Mary Magdalen*, *Zacheus* and ſuch have ever been converted?

Object. 1. *But the ſinner will ſay, I have been a ſinner of a thouſand; may I be welcome to Chriſt, I have ſcoffed at the Saints and railed at them?*

Anſw. So was *Paul* before his converſion; I (ſaith

(saith he) *was a Persecutor, a Blasphemer and injurious to the people of God,* where ever he came; yet he obtained mercy, 1 *Tim.* 1. 12, 13. yea, he confesses to King *Agrippa*, that before his *Conversion, he was mad against the Church*; and yet the Lord turns this man in his full speed, and there was no qualification to move the Lord to it; he was going to persecute the Saints when the Lord met him and converted him.

Object. 2. *But I have no good in me to commend me to Christ.*

Answ. Christ expects none untill you be in him by faith; Christ doth not look for *Grapes of thorns*: how should you be holy until you be in Christ?

Object. 3. *Ay, but whereas others though they be not converted, yet they have parts and understanding, and can speak of Religion, but I have no parts nor knowledge.*

Answ. The Lord hath promised to make the ignorant understand Doctrine; if God convert thee, he can make thee understand the things of Religion presently.

Object. 4. *Ay, But I am a poor man or woman that live in obscurity & the Lord surely will never convert me; for of what use can I be to God? he will call Scholars and great men that may be more serviceable then ever I can be.*

Answ. The Lord knows how to make use of the poorest child or servant that he converts:

some-

ſometimes he converts a child or ſervant, and ſo brings Religion into a Family; his Love is not grounded upon our ſerviceableneſs; we bring glory to Gods Grace by our coming to Chriſt; and the poorer creatures we are, the more glory redounds to the free Grace of God in ſaving us. Beſides, The weakeſt Saint when he comes to Heaven, ſhall be able to ſing Praiſes and Halleluiahs to God as well as the moſt eminent: and if God had only looked at ſerviceablneſs, he had made choice of the fallen Angles before us, who could have done more ſervice then any of us. God can make the pooreſt Creature an eminent Saint; and though it may be you may not have ſuch gifts and opportunities of ſervice in an outward way, yet you may do God much ſervice in an inward way, fearing him, loving him, truſting in him, admiring of his Love.

And let thoſe that are in Chriſt, and juſtified freely by Grace, watch againſt any thoughts that may ariſe in their hearts of any worthineſs in themſelves, as if they had any form or comlineſs for which they ſhould be deſired, but only that God hath been gracious becauſe he would be gracious; and this is certain, that the more a man grows in Goſpel-grace the more wonderfull will the Love of God in Chriſt be to him, that the ſouls of Believers are oftentimes aſtoniſhed at the free Grace of God to them,

and

and cry out in the warmth of their Spirits: Never love like to this Love, let all the Angels in Heaven wonder at it to eternity.

CHAP. V.

The Convictions and Workings that are oftentimes upon men that are never converted.

MAny men that are never converted have mighty Convictions upon them, that they see they have been very sinfull, and are ready to despair as *Judas* did, *Mat.*27. they are so troubled in their Consciences; sometimes men are convinced of the vanity of the world which they have set their hearts so much upon, they will cry out with *Severus* the Emperour, *Omnia fui, & nihil mihi profuit*; I have had honour and riches, and those things, and never the better; and they will sometimes say, Now none but Christ; O give me Christ and I have enough; this is in some worldly disappointments and discontents, and in the trouble and confusion of their Spirits! How mightily was *Balaam* inlightned and convinced? *Num.* 23. and *Num.* 24. he was convinced of the blessed Estate of the Saints, and desired in his way to

die

die the death of the righteous.

There are many that are ſo inlightned that they get a great deal of knowledge, and ſhall tell Chriſt at the laſt day, *Mat.* 7. We have propheſied in thy name, that they have preached Chriſt to others, and yet are ſhut out for ever from the preſence of the Lord.

Indeed, Thoſe that are not ſavingly wrought upon, and yet are much inlightned, commonly they fall into great Errors; and if they be in Church-fellowſhip, they will uſually go out from the Saints, becauſe they were not of them; *joined as Members in Chriſts myſtical body*, 1 *Joh.* 2. 19. This laſt age wherein Gifts and Knowledge are more common then heretofore, afford many ſad inſtances of this, that many have had only common inlightning; and becauſe they never received the Truth and ways of God that they ſeemed to own in the Love and Power of them, therefore *God giveth them up to ſtrong deluſions and errors*, 2 *Theſſ.* 2. 10, 11. And theſe in Gifts go beyond many of the true Members of Chriſt; but they are kept, when the Lord leaveth others with their parts and gifts to be deluded with error.

God knows how to make uſe of the parts and gifts of Hypocrites, and thoſe that have only common inlightnings, that while they are in the Churches of the Saints, God may make their parts and gifts of uſe to the Saints: God

makes use of their falling away to shew his people by whom they are kept, and how excellent the Grace of Christ in the hearts is above parts and common inlightnings.

When this sort of Professors have been most flourishing and best in appearance, and high in the thoughts of many for Religion, some of eminent Grace and acquaintaince with the ways of God, have seen the rottenness of their hearts, and have said that they were but Hypocrites, as their falling away did afterwards manifest.

And this sort of Professors have usually a mighty itch upon their Spirits after novelty of opinions, that they rove from one opinion to another, and are seldom setled in any thing, but take up and lay down; and if they have found an opinion wherein they stick, they presently pass sentence upon all Professors, be they never so eminent in Grace, that agree not with them in that.

Thus many that have common inlightnings will for a time make profession of Religion, and perhaps have high notions, & afterwards turn very *Atheists*, neither pray nor hear, nor discourse of heavenly things, but grow as proud and covetous, & prophane as any other, and so the Scripture speaks of them, that they have *Consciences seared with an hot Iron, & return with the dog to his vomit*, (being but dogs yet in the sight of God)

God) and with the ſwine after all their outward waſhing and reformation, to their wallowing in the mire.

O, What deep convictions have many men, and cry out of their ſins, and the people of God rejoyce and hope that theſe are the pangs of the new birth; and yet theſe men either pacifie their Conſciences many times with legal Reformation, with their own righteouſneſs, and leaving thoſe particular ſins which have ſo galled their conſciences, without ever becoming new creatures, or elſe time wears out their trouble, and they grow more prophane and wicked then ever they were before, and among other ſins, that they are given up to by the righteous hand of God, they will fall to mighty oppoſition, and rage againſt the Saints of God.

But were theſe men united to Chriſt by faith? No, in no wiſe; as the Heaven is higher then the Earth, ſo is the work of the Spirit upon a true Believers heart, above all the convictions and inlightnings, and profeſſion and outward reformation of thoſe that fall away.

Nebuchadnezzer had great convictions, yet we do not know that ever he was converted; however not before he was driven from men to the beaſts of the field, *Dan.*4.31, 32. yet before that he had great convictions. Firſt, By *Daniels* interpreting of his dream. *Dan.*2.47.

He told *Daniel* that his God was the God of Gods, and the Lord of Kings; yet presently he fell to Idolatry; *Dan.* 3. and commanded all to worship the golden Image which he set up; and was so impudent, as if he had lost all his former conviction, saying, (*verse* 15.) to the three Children when they would not worship his Image, What God is there that can deliver you out of my hand?

But this is observable, that many under their convictions remain all their days in a stoutness and sullenness against God, and will turn their heels upon duties and means, and cry out, All is in vain, I shall be damned; and thus their hearts were never truly humbled to lie at Gods feet; & Lord, if thou damn me, thou art righteous, *but O let me live, and I shall praise thee*; but their hearts rise up against the Lord, and are fit to curse God and die; thus it is with many. And if they perform any duties, and use any means of Grace, and God do not reveal his Love and pardoning Mercy, they will take it ill at Gods hands, and say as they did, *We have fasted, and he regardeth it not*: and so under all legal workings and convictions, there remains a desperate proud heart in a man still.

If mens Convictions arise so high as to see that they are Unbelievers, and to be convinced of the greatness of that sin, (whereas many that have much trouble for sin, never go so far) then

then many times if God do not give them true Faith, they will content themſelves in a faith of their one making, which is only a work of their underſtanding, whereby they ſay that they will be juſtified by Chriſt: but it will be ſuch a dead faith, that for the moſt part it hath no Sanctification, not ſo much as outward Sanctification accompanying it. Neither doth it truly humble the Soul, and lay it proſtrate at the Lords feet for a pardon, meerly from his own good Will and free Grace; but the ſoul is ſtill full of its ſelf, and confident in its own qualifications. Neither doth this Faith bring joy in the holy Ghoſt, though there be ſome flaſhes of Joy, as there was in the ſtony ground Hearers. *Mat.* 13.

For men to be convinced of ſin both in general and particular, is a thing worth the deſiring; yet this is not the ſaving work of Gods Spirit: But how many are convinced of many groſs ſins, and ſins that are more plainly forbidden in the Law, and their Conſciences are troubled for them? but yet it may be all their days never ſee theſe more ſecret ſins of truſting in their own righteouſneſs, truſting in their own ſtrength, ſpeaking evil of the Saints and ways of God, quenching the motions of the Spirit, neglect of duties and means of Grace: Theſe ſins many are never convinced of, that yet will cry out, they are damned for ſome groſs ſins.

CHAP. VI.

The ways and Temptations, by which many ſouls miſcarry under legal Terrors and a Spirit of Bondage.

WHen a ſoul is awakened with a ſight of ſin, and hath legal terrors and warnings to flee from the wrath to come, Satan ſoon takes the Alarum, and beſtirs himſelf to keep the Soul ſtill in an unregenerate ſtate. To find out all the ſtratagems of this cunning and long experienced enemy the devil, is a difficult thing: his ways are like the way of a Serpent upon a rock, or like the way of a ſhip upon the ſea, which leave no footſteps to trace them by. Were it not that our Lord Jeſus knows all his divices and wiles, and is able to prevent all his deſigns, no fleſh would be ſaved, but all by one means or other would be devoured by this roaring Lion; yet by the Light of the word, and by the obſervation that Believers are helped to make of the motions of Satan; we are not wholly ignorant of his divices: not to ſpeak here of the way he taketh to keep them from Chriſt, who are wholly ignorant, and had never any common workings: nor to ſpeak of the innumerable

merable temptations upon Believers and thoſe who are ſealed by the Spirit of God, whereby he endeavoureth to pluck them out of Chriſts hands, only that they are kept by the mighty power of God through faith to Salvation; only here to ſpeak of the ways and temptations by which Satan endeavoureth to ruin them that are awakened with a ſight of ſin, and are under legal terrors and fear of the wrath to come.

1. Satan endeavoureth to keep ſuch as are thus awakened and troubled for ſin, ignorant of the righteouſneſs which is by faith in Chriſt Jeſus; that free Juſtification of a ſinner which is by the blood of Chriſt; inſomuch that Satan, the god of this world doth ſo blind the eyes of many that have been much awakened by the ſight of ſin, that they never underſtand all their days the remedy that is provided for them; no, not ſo much as in a notional way with brain-knowledge, but they ſet themſelves in their own ſtrength to reform their lives, and think that God will aceept of their doings for ſatisfaction for the wickedneſs of their former life, and they have a kind of peace and ſatisfaction in their Spirits that God is at peace with them: thus many are everlaſtingly cheated, never knowing the things that belong to their everlaſting peace; and being ignorant of Gods righteouſneſs, under all

their zeal of God and legal performances, go about to eſtabliſh their own righteouſneſs, where none but Chriſts will be accepted, and ſo never ſubmit to the Righteouſneſs which is of God by faith, *Rom.* 10. 3, 4.

2. Satan endeavoureth to perſwade ſuch that thoſe legal terrors and breakings are true converſion, that they bleſs themſelves in their legal humiliation, as if it were Goſpel-repentance, and the heart of fleſh that is promiſed in the new Covenent.

3. Satan otherwhile puts thoſe that are thus convinced and troubled for ſin, upon ſome way of opinion and Judgement, and there by his deluſion and the deceitfulneſs of their own hearts they find much peace and quiet: their ſore is skinned over, and they are ſo far now from queſtioning their own Salvation as they did a little before, that they now queſtion every bodies Salvation but their own, that do not fall in with that opinion that they are fallen upon.

4. If the Goſpel be preached in the hearing of men under legal terrors, Satan will endeavour to make them reſt in a bare notion of Chriſt, and a faith of their own making, that they will either conclude Chriſt and all his benefits is theirs, becauſe they have been ſo humbled and broken with the Law, and have ſo reformed and amended their ways, or elſe

they

they will reſolve in their own ſtrength to believe in Chriſt: and ſo though it may be they were convinced that they could not keep the Law in their own ſtrength, yet they think that its an eaſie thing to believe in Chriſt, and ſo never ſaw themſelves ſo fully undone; that as they could not keep the Law, ſo they could no more believe in Chriſt then they could raiſe the dead: that now they were undone for ever, if the Lord did not work faith by an Almighty power.

5. It is commonly known and obſerved how Satan doth give eaſe to many in theſe troubles and terrours by turning their thoughts to ſomething elſe, ſending them to company and pleaſures to be cured of their wound, which ſo cures them that they are no more ſad, but will grow as looſe and prophane as ever they were; but if that ſoul belong to God; he will not let the ſoul ſleep thus, as if a man ſhould ſleep upon the top of a Maſt, but will awaken the ſoul and hunt it out of thoſe wayes, that it ſhall find there is no peace and reſt out of Chriſt.

6. But in theſe legal terrors and fears, if true peace do not come from the Lord to ſettle and quiet the troubled and perplexed Conſcience, nor Satans Receipts put by theſe troubles, Satan tempts theſe unto deſpair, and many times to ſelf-murder, and many in this temptation

have

been wonderfully delivered by mercy: yet O with what violence wil Satan put theſe thoughts upon poor ſouls, yea and ſtrangely anſwer the Objections that ariſe in the heart againſt it! As one that was in great troubles, when Satan tempted her to cut her throat, there was this Objection preſently in her heart: O I have made profeſſion of Religion, and how will this open mens mouthes againſt the good wayes of God? and ſay, This will be the end of them all that are theſe forward profeſſors? Unto this Satan preſently hinted this: that ſhe might put a little penknife down her throat and that would do it, and would remain there and never be ſeen, and ſo no diſhonour would come to religion: but now when the Temptation was ſtrengthened, behold, ſudden and unexpected comfort and Diſcoveries of Gods Love came that brought peace to her ſpirit, and made the Devil go away with ſhame! O a cunning Devil! and O a gracious God that comes many times when there is but a ſtep between the ſoul and deſtruction and makes it to live in his ſight. Many ways might be mentioned whereby God hath delivered poor creatures from murdering themſelves, as ſending ſome to knock at their doors, when they have been going to hang themſelves, ſending ſome providentially to be in thoſe places where they intended to drown themſelves: ſometimes ſending ſome to diſ-

courſe

courſe with them about ſpiritual things whereby they have got ſome light and hope, and ſo have been put by that wicked intention; ſometimes rebuking the Devil and not ſuffering him to tempt them further, when they have been even almoſt overcome. But here it muſt be noted that but few of them that have made away themſelves in the world, have done it from deſpair of mercy, though *Judas* did ſo: the only man that we read of in Scripture that murderd himſelf under terrours of Conſcience for ſin, which doubtleſs was permitted by God among other ends, for to clear the Innocency of the Lord Jeſus our Mediatour, and to ſhew the greatneſs of that ſin in betraying the Lord of Life. But though ſome few in the world have made away themſelves through inward deſpair of Gods mercy, yet others have done it out of worldly diſcontent and pride, as *Ahitophel* that the Scripture ſpeaks of, that becauſe his Counſel was not followed, went home in a diſcontent and hanged himſelf; and how did *Nero* and many of the Heathens, and many of the *Jewes* horribly murder themſelves when they were in danger becauſe they would not fall into their enemies hands! how many of thoſe Heathens whoſe wiſdom and ſayings many fooliſhly adore, did thus deſtroy themſelves, ſometimes great companies of them together! The greatneſs of this ſin of ſelf-murther might

be

be many wayes made out; It is a breach of the ſixth Commandement: *Thou ſhalt do no murther*; and ſelf-murder is the greateſt murder; it is an unnatural ſin; for all creatures indeavour ſelf-preſervation: it takes men away from the means of Grace for ever; *for there is no Work, nor device, nor Wiſdom in the grave whether they go*, Eccleſ. 9. 10. Self-murder refuſeth the common courteſie that is in Gods proceedings, in giving a Reprieve for a time before the day of execution; if men fear they ſhall be damned, yet there is no ground for ſelf-murder; for while a man liveth, there may be mercy for ought he knoweth, God having pardoned ſuch great ſinners; and if a man be damned at laſt, yet ſelf-murder being ſuch a great ſin will make mens damnation greater; and though men in deſpair would fain be dead, yet if they die out of Chriſt, they will wiſh themſelves upon the earth again: for though they have great terrours of Conſcience, yet they will have greater in Hell; Selfemurder exceedingly pleaſes the Devil, and therefore as he is forward to put men upon it, ſo he is forward to be their Executioner; To ſay it is impoſſible for a man to be ſaved that commits this wickedneſs, and thus ſins againſt God, is not ſo clear; but thus to aggravate the ſin, may well be done, it being a ſin ſo great as cannot be expreſt! Yet hath Satan drawn the wicked heart of man many times

to

to it; ſometimes in terrours of Conſcience, but for the moſt part in exceſs of Melancholy, and in worldly ſorrows and diſcontents; though thoſe perſons will many times pretend that ſin is their great trouble; yet the Lord knows, and experienced Chriſtians oftentimes find it out to be but the ſorrow of the world, the diſtractions about earthly things; If God leave a man, he is like a Reed ſhaken with every wind of Temptation and trouble till he be broken in pieces.

CHAP. VII.

The ſaving work of Gods Spirit upon the Heart.

ITs a mighty work of God to make a man a New Creature, and he alone can do it; *we are his workmanſhip.* Epheſ. 2. 10. ποίημα, his Artificial work, a work wherein the Lord hath ſhewn ſingular skil: and God when he makes a man a Saint works very powerfully: therefore Converſion is compared *to making children of ſtones*, Mat. 3. *to raiſing the dead*, Eph. 2. 1. To make our rebellious hearts to ſtoop to Chriſt: to turn Satan out of doors, requires Omnipotency

tency: How doth God in Converſion arm ſome word to turn a ſinners heart? the ſame word that he hath heard often before, and it took no impreſſion upon him. *Is not thy Word as an Hammer that breaks the rocks in pieces? Jer.* 23. 29. But then the Lord muſt ſtrike with it. A blow of this Hammer with his hand will break a rocky heart in pieces; one blow of his hand; though we ſtrike and ſtrike again, ſinners hearts are not broken.

God works very myſteriouſly in the Converſion of a ſoul, that the ſoul it ſelf we ſee is able to give but a poor account of it. Gods workings are compared to the wind. *Joh.* 3. 8. *The wind bloweth where it liſteth, and thou heareſt the ſound thereof, but thou knoweſt not whence it cometh, nor whether it goeth,* ſo it is with every one that is born of the Spirit: the wind as it blows freely, ſo is it a myſterious thing; we ſee nothing but the Trees ſhake and tremble.

And Gods workings are compared to the way of the Spirit, which is a very myſterious thing. *Eccl.* 11. 5. *If thou knoweſt the way of the Spirit, and how the bones do grow in the womb of her that is with child, then mayeſt thou know the works of God, who worketh all:* and what a Myſtery is this! the way of the Spirit, if we underſtand it of the Angles, or if we underſtand it of the Spirits of men, children, how the Spirit comes into the child in the womb, and whether

wherein the Spirit be formed of ſome matter and of what, and how the Spirit and Life ſhould be in the child ſo long, and it not to be ſtifled in the womb, Theſe are myſterious things, and ſo ſaith he, is it to know the works of God.

Again, the workings of God in Converſion are compared to the ſecret Influences of *Leaven*, *Matth.* 13.33. *The Kingdom of Heaven is like unto a woman that hid a piece of Leaven in three meaſures of meal until the whole was leavened.* A myſterious thing how a little leaven ſpreads it ſelf and leavens the whole *Lump*: and ſo how God ſpeaks but a word to the Heart, doth but ſay to *Matthew Follow me*, and the ſoul leaves all and follows Chriſt: this is a myſterious thing. It is Infinite Grace that God ſheweth in the Converſion of a ſoul, that he ſhould put forth his Almighty power to convert us, which he might put forth to damn us and torment us for ever: that he ſhould work Grace when he was not deſired, when we ſought him not: God firſt calls, and not the creature: and O that he ſhould work though the creature reſiſt and hang back; we linger in our natural Eſtate as *Lot* did in *Sodom*, and we ſhould tarry in our natural eſtate till God raigned down fire and brimſtone upon us as he did upon *Sodom*: and now as the Angel while *Lot lingred*, pulled him forcibly out, ſo doth the Lord pull us forcibly out, *Col.* 1.13. He

ſnatcht

ſnatcht us out of the power of darkneſs, ſo the word ſignifies: and O how doth God work Grace oftentimes upon the moſt croſs and crabbed natured men, that if they had not Grace, there were no living with them!

In Converſion the Spirit convinceth the ſoul of *ſin*, as *John* 16.9 ſtops it in its ſinful courſe, and the ſoul ſeeth the Law meet him many times, as the Angel met *Balaam in the way* with a drawn ſword in his hand, and convinces the ſoul of *Righteouſneſs* in Chriſts *perfect Righteouſneſs*, and draws the ſoul abandoning all other Refuges to pitch upon Chriſt for Life and Acceptance with God: that the ſoul now it ſeeth its wound, doth not go to the Law but to the blood of Chriſt; that the ſoul ſaith, Lord, thou providedſt me a Garment of Righteouſneſs in *Adam*, one that is worn out, and is *all menſtruous rags*; and now Lord, thou haſt provided me a *new Garment* of Righteouſneſs, the Righteouſneſs of thine own Son, a Garment that will never wax old: Lord, I accept of this Righteouſneſs, I put on this garment of mine elder Brother to come to thee in.

When the ſoul is converted, Chriſt becomes the ſouls all in all for *Juſtification*, *Sanctification*, *Conſolation*: *Whom have I in Heaven but thee, and what do I deſire in the earth but thee! all but dung, all but droſs in compariſon of Chriſt.* Communion with God becomes the greateſt nouriſh-

nouriſhment and refreſhment to the ſoul: *Lord, life up the light of thy countenance upon me, for thou art my exceeding joy*; this is the languge of a true Saint.

Sin grows irkſom and a tedious burthen to the ſoul, and not ſo much for fear of Hell, as from the Love we have to God and Chriſt, our dear Redeemer. Now the ſoul thinks that much that God doth for him, and that nothing that he doth for God: he thinks as *Solomon*, when he dedidated the temple, *The Heaven of Heavens is not able to contain thee*; What is my poor prayers aud preaching, and ſervice? I with all my duties am leſs then the leaſt of all the Mercies and kindneſs that thou haſt ſhown to thy ſervant.

The ſoul now is much in the admiration of of Gods love and in deſires after it, and in thankfulneſs for it: *Thy loving kindneſs is better then Life*, *Pſal.*63,3. though *skin for skin, and all that a man hath, will he give for his Life.* Life is ſo dear, yet thy loving kindneſs is better then Life. If a ſoul that is converted were going to die for Chriſts ſake, that the Grace of God in him coſts him his Life, yet he cannot but bleſs God that ever he had Grace wrought in him.

The ſoul that is converted, miſſeth God ſoon, and cannot miſs him long. *Pſal.*63.1,2. My ſoul thirſteth to ſee God as I have ſeen him in

ſuch an Ordinance, in praying, hearing, meditating, breaking of bread, and I long to ſee him as I have ſeen him in ſuch a Promiſe in which he hath ſometimes ſtrengthned me, quickned me, and revived me when I walkt in trouble.

And the nature of a ſoul that is converted, is to fear ſin moſt when he fears ſin leaſt; that is, to fear to commit ſin moſt when he through the aſſurance of Gods pardoning mercy to him fears ſin leaſt for damning of him.

In Regeneration the Lord infuſeth a new life; the ſeed and habit of Grace, wherein in the Soul is paſſive at firſt: God by a Work of his own plucks up all other foundations, and laies down Chriſt for a foundation in the heart. *Iſa.*28.16. *Thus ſaith the Lord, Behold, I lay in Zion for a foundation Stone, a tryed Stone, &c.* which tryed ſtone and ſure foundation is the Lord Jeſus. Now its God that laies in Zion (that is, in the hearts of his people) this Foundation, behold I lay, *Its my Work* ſaith the Lord: no man himſelf can lay this Foundation right. O, This is the ſaving work of Gods Spirit, when as God hath laid Chriſt for the Foundation in a Soul, that the ſoul builds all upon. Chriſt, he beareth the ſtreſs and weight of all, as the foundation bears the weight of the building that all our comfort and peace and ſtrength is built upon Chriſt, and there

there is now an union between Chriſt and the ſoul, as there is between the foundation and the reſt of the building; and this union the Lord makes by the Spirit, and by the faith whereby the ſoul is glued and cemented for ever unto Chriſt.

CHAP. VIII.

The woful Backſliding of many Profeſſors, and the way of their Recovery.

MAny Profeſſors are gone back mightily from the Lord, ſome by error of Judgment, ſome by looſneſs of Converſation and deadneſs, and formality, as if they had never been acquainted with the Lord: Its hard to come to a true ſenſe of it, becauſe a man may keep up the outward profeſſion of Religion, he may grow in Gifts, may be in Church-fellowſhip, and yet be much backſliden in his Spirit: if the Lord will make uſe of any thing here written to make any ſenſible of it, and recover them out of it, it were a great Mercy.

Several signs of a backsliding Professor shall be laid down.

1. Sign, If the Conscience be not so tender as to sin, as it hath been, that is a sign of a backsliding heart; I do not say if the Conscience be not so scrupulous, but if it be not so tender: for when a man comes from under the Law and the Spirit of bondage, he shall not have such a scrupulous conscience as he had before, as people in that condition many times will scruple Whether they may eat or drink, because they are unworthy of the creature, with innumerable other Scruples of that kind; and it is a great Mercy to be freed from a scrupulous conscience; its one way by which God doth in a way of Judgement deprive men of the use of the lawfull comforts of this life when they have them in possession: but I speak of true tenderness of Conscience a heart standing in a holy fear and aw of Gods word: such a tender Conscience as *Joseph* had, *Gen.*39. 9. *How shall I do such great wickedness, and so sin against God?*

2. Sign, If there be a general neglect of secret Duties, or constant deadness or formality in them, this is a sign of a backsliden heart, when a soul could have watcht for opportunities to pray, and could have prayed with groans and sighs that can not be uttered, and now duties are generally neglected, or we have nothing but

but hard hearts, and dry eyes in them.

3. Sign, If there be a general neglect and careleſneſs of aſſembling our ſelves with the Saints, and holding communion with them: its rare to ſee a man that hath left meetings and Communion of Saints, that doth not fall wofully either as to error or converſation.

4. Sign, If there be an itch upon the Spirit after novelty of opinions and teachers; and a diſregard of thoſe whom the Lord hath made Inſtruments of good to us heretofore: thus the people forſook *Paul*, 2 *Tim.* 1. 15. Were not the *Galathians* much backſliden that now ſlighted *Paul*, whom God had made an Inſtrument of ſo much to them that they would have parted with any thing to him?

5. Sign of backſliding is, If Profeſſors grow worldly and earthly who have ſat looſe from the world heretofore: Do we ſee a Profeſſor that now holdeth his hands from doing good to poor Saints, and grows now an oppreſſor, and is all for racking, and that which is called now in theſe days by the fine word Improvement: know that, that man is backſliden, and gone back.

6. Sign, If men grow careleſs of offending their Brethren, and will grow touchy with a whole Church. Men uſually when they break with God in ſome ſecret way, they are never well till they have broken with his People: time

was when they could have born more from a ſingle brother then now they can with a whole Church.

7. Sign. If men quite leave off uſing means to convert their Relations and Neighbours, to draw them to Chriſt; time was when thou hadſt a heart to be ſpeaking of the ways of God to thy friends and neighbours, and now thou canſt come into their company, and nothing but Complements or Worldly diſcourſe: If men leave off to take care of the publique cauſe and intereſt of Chriſt, and mind not whether Religion get ground in the town and country, this is a ſad ſign of a backſliden heart.

8. Sign. If men grow careleſs of Goſpel-inſtitutions, as hearing the word, Church-fellowſhip, breaking of bread: O, ſometimes you counted it above all earthly things to have a name in Gods houſe, and to ſee the Lords goings in the ſanctuary: and now you have no ſtomack: its a ſign of want of Spiritual health.

9. Sign. If that though there be ſome ſtirring affections now and then; yet if the conſtant frame of the heart be worſe then formerly, this is a ſign of a backſliden heart; A man through obſtructions may have fluſhings in his face which may make him look wel; but if his conſtant complexion be pale and wan, we ſay he is not right: ſo here; if our hearts are grown dead in duties, hard after the commiſſion of ſin, backward to duties,

duties, and our thoughts generally vain, it shews some great distemper, though at times by fits we have some stirring Affections.

10. Sign. When we grow high and are puft up with our knowledge, that now all the Saints in Town and Country are nothing to them, and all their gifts they think are nothing to theirs.

11. Sign. When we grow intimate companions of wicked men; the falling at ods with the Saints, and the falling in with wicked men, is a sad sign of a backsliden heart; they are both put together, *Mat.24.49. eating and drinking with the drunken, and smiting our fellow servants.*

12. Sign, If we cannot bear opposition from the world in our Christian course as we have done, but are fit to comply: time was when we made nothing of scoff and jears, and now we can scarce bear them, but are fit to suit our ways to the world, that they may let us alone, this is a sad faln Spirit.

13. Sign, If a mans heart is not affected with the thoughts of Gods free Grace in Christ as heretofore, this is a sad sign of a spiritual consumption: time was when a Sermon of free Grace was like the honey and the hony comb; but if ever God recover us, the Doctrine of Gods free Grace in Christ will be the sweetest Doctrine in all the world to us.

I shall not stand to aggravate this backsliding and revolting from the Lord, the Lord aggravate it upon our Spirits; only that (1) Though the soul be recovered, and come safe to heaven, yet it hinders our present serviceableness to God, and now is our working time; Heaven is the time of receiving, our time of enjoying. (2) The backsliding of professors grieves the Spirit of God more then the sins of other men. (3) They bring an evil report upon the ways of God, that those that are without will say, See what their Religion is, its only a little heat, a sudden passion, such a one hath done going to Sermons and Meetings now. (4) Its a mighty dis-heartning to young Beginners to see old Professors backslide and grow so dead. Satan perswades them that they will do so too, and therefore you had as good never enter upon the profession of Religion: you see the ways of God are so strict that they soon grow weary of them; thus Satan temps many yonng Beginners. (5) Backsliden Professors are dangerous company for any body; wicked men are hardened by their company, and thriving Saints are deaded and offended. (6.) That is a great aggravation of our sin herein, that it is without all cause; as the Lord said, *Jer.* 2.5,6,7. *What iniquity have your Fathers found in me, that they have forsaken me?* Doth not God keep a good house, and doth he not bountifully

tifully reward, that we run away from him? (7.) Wicked men are constant, they don't fall off from their wayes, and shall we fall off from the wayes of God? *Jer.* 2.11, 12, 13. *Have the Nations changed their Gods? but my people have changed their God for that which cannot profit:* O shall the Heathens be constant to their dumb Idols, and shall not we be constant to the living God? (8.) Slighting of God after we have had some acquaintance with God is quite contrary to the course of his dealings with us, *Ezek.* 36. 11. God promises to be *better to us in the end then in the beginning*: He will give us more Communion with him, and glory afterwards then he hath done yet, and if God be better and better to us, shall we grow worse and worse to him? God forbid.

Now O that we might recover, that we might remember from whence we are fallen, and Repent and *do our first works.*

1. Bathe our selves by faith in the blood of Christ for the pardoning of all our backslidings; look upon God in Christ as not ready only to pardon our sins when we were in gross ignorance, but to *heal all our back-slidings, because he loveth us freely*, Hos. 14.4. Jer. 3. the beginning. Look upon our *Father* as having a *best Robe* to put upon a poor *Prodigals back*, and *shoos to put upon his feet*: though the poor backsliden soul hath scarce a shoo to his foot,

as

as we say, he hath worn out all. (2.) O look for fresh and new workings of Gods Spirit upon our hearts, to *create in us clean hearts, and renew right spirits within us*: Its said of the Lord, *that he reneweth the face of the earth*: that he doth every Spring, when Winter hath made the earth to look as if it were cloathed with sackcloath: the Lord in the Spring putteth on a new face and dress upon the earth: the Birds sing, the Trees flourish, the grass grows: this is our case in our Winter of backsliding, a Winter indeed, O look that God now should bring a spring time upon thy heart, is there not need? (3.) O look at the heart to be renewed: a *clean heart* saith *David*, *good Lord*, after his backsliding, *Psalm* 51.10. O I would have that bone set right, *that I may walk in thy Statutes*: *that instrument well tuned*; *David* doth not say only Lord, let me never commit Murder and Adultery again, but *Lord give me a clean heart*; O that hath bred all this mischief, the foulness of my heart, Lord therefore cleanse that. (4.) If ever the Lord quicken us again, be more watchful and keep close to God; if we recover out of this dangerous disease, let us have more care of our souls health, have a care of spiritual surfets. (5.) And look that our Recovery be through, that the humour be not only diverted, but purged away. (6.) Count all our outward enjoyments nothing,

thing, but sit mourning in *Sion* until God graciously visit us. (7.) Labour to see not only in general that we have backslidden, but particularly wherein, that we may return no more to folly.

And those who yet have thriving spirits, keep in with that God that smiles upon you; say not that it is impossible that thy soul should wander as a Bird from her Nest, but *watch and pray lest you enter into temptation.* Often consider that these last times will be times of much backsliding of Professors, 2 *Tim.* 3. O get particular and distinct Knowledge wherein Professors do commonly backslide, and get your hearts deeply affected with them; and remember what special notice God takes of those that keep close to him in a time when many fall off: Thus he took notice of *Noah*, *Gen.* 7. 1. and of the sons of *Zadock*, *Ezek.* 44. 15.

Expect to be tempted and tried by an hour of temptation, and look not only to be tryed as to conversation, but as to Judgement; as to Opinions, Sathan will have a bout with you with that Weapon of Error: How many are fallen off that way; but labour to have more grounds out of the Word and clearer light for all you hold: Let plain Christians who have no skil in Controversies, yet furnish themselves with Scriptures for every point, as for the Godhead of Christ, Justification by Christ, and the

the like, and labour to have your hearts given up to the Truth you know: put not your selves upon Temptations in hearing every body, suspect those Opinions that neither further your Communion with God nor his most holy People, but straiten you in both; stick close to the Word, and not move a hairs breadth from it: Don't love to dispute against that which you are convinced to be Truth, to shew your parts and reach; Take in the benefit of other light in your doubts, and look up to the Spirits guidance *to lead you into all Truth.*

CHAP. IX.

Of Assurance and peace of Conscience.

ALL Believers have not Assurance: some Believers *walk in darkness and see no light*, *Esay* 50.10. A true Saint may be in great doubtings, so great as *Heman* complains, that his troubles were so great that they did as it were distract him; yea a Believer may be a long time in that condition, *Psalm* 88. 15. *Heman* was so exercised *from his youth up:* There are several causes why many Believers are in great doubts about their spiritual estates; as [1.] want of constant meditation upon Gods free Grace in

in Christ. (2.) Falling into great sins. (3.) The often prevailing of the same corruption. (4.) Want of answers of prayers. (5.) Some great cross and affliction that is befallen them, that they are tempted to think would never have befallen them if the Lord loved them: this mistake hath disturbed the peace of many a Child of God. (6.) The not meeting with communion with God in Duties; if God loved me saith the soul, would he let me come and go from his Ordinances and take no notice of me? (7.) The subtile Disputes of Satan against our Sincerity in the ways of God many times baffle us and make us fit to give up the cause. (8.) The observing that a Hypocrite may go far, strikes many a Child of God into a great fear whether he be gone beyond a Hypocrite or no? (9.) Unacquaintedness with Gods workings upon our hearts; *we know but in part*: as we know not all the evil in our hearts, so a Saint doth not know all the good and Grace that God hath put into them. (10.) The weakness of Grace, but like *a graine of mustard seed* in our hearts, the least of all seeds: so Faith and Sincerity lies like a small mustard seed among huge clods of corruption, and the soul hath much ado many times to see this grain of mustard seed among these clods. Thus and many other wayes a true Child of God may fall into great doubts and fears about his

his ſpiritual eſtate; indeed if men know of no workings that have been upon their ſpirits, its a ſign they are yet in a natural eſtate: the Saint of God knows that there have been workings of the Spirit and convictions upon him; but he feareth that they were but common workings, ſuch as are upon Hypocrites and Reprobates, and not the ſaving work of Gods Spirit, that he queſtions whether he hath gone beyond the *ſtony-ground hearers* many times.

So that there is great need of the witneſs of the Spirit, beſides all our evidences to put the matter out of doubt, that we are *effectually called*, and ſo it is writen, *Rom.* 8. 15. *The Spirit himſelf witneſſes with our ſpirits that We are the ſons of God*; He makes a heart-affecting diſcovery of the love of God in Chriſt to the ſoul, *Rom.* 5. 5. excites and ſtirs up Faith in the heart to act afreſh upon the Lord Jeſus, works ſome joy in the ſoul from the apprehenſion of our Acceptance in Chriſt. The Holy Ghoſt ſometimes in aſſuring us of Gods love in Chriſt, takes Promiſes in the Scriptures and ſets them with power upon the heart, as, *I am He that blotteth out thy Tranſgreſſions for my own Names ſake, and will remember thy ſins no more*; Not that all words of Scripture that are caſt into our minds are from the Spirit of the Lord, but ſometimes from Satan; ſometimes Promiſes come into our minds in an ordinary way, as other

other things come to mind that we have read or heard; but when any word of Scripture is given in and applied in a way of comfort to our ſpirits from the Spirit of God, (1.) It will take ſome Impreſſion, though it may be that when the Spirit comes to comfort and witneſs, he many times comes not with ſuch irreſiſtibility as when he comes to ſanctifie: yet ſome Impreſſion it will have upon the heart, if not to fill it with joy and Triumphing of ſpirit, yet ſome way to ſupport it and bear it up. (2.) If it come from the Spirit, it will be ſuitable and ſeaſonable to our condition; as if a poor Saint be in affliction, and the Holy Ghoſt ſhould give in ſuch a word as that in *Heb.* 12. 9. *He afflicts us for our profit, that we might be partakers of his Holineſs*, this is a ſeaſonable word; but many will ſay, that ſuch a Scripture was given in to them in ſuch a condition when as the Scripture was nothing ſuitable to their condition, but they miſtook the meaning of the place. (2.) When the Spirit giveth in Scripture, uſually (though not alwayes,) it is when the ſoul is in ſome ſtrait, ſome great ſtrait, and then he giveth them in ſome word upon which he cauſeth them to hope. (4.) Such words of Promiſe as the Spirit applies thus to a ſoul, are very dear to the ſoul ever after, yea it makes the whole Word of God more dear to them, and ſuch words do abide upon the memory very long.

long. (5.) They raiſe up thankfulneſs in the heart. (6.) They do not cheriſh us in any way of ſin: if you thought you had any word from the Lord to put you upon any thing that the Word ſaith is ſin, then you were miſtaken. Somtimes the Spirit of God in comforting and witneſſing to us doth not make uſe of any particular places and Promiſes, but makes a general Diſcovery of the Goſpel and New Covenant, and applies that to the ſoul, and ſhews him that he hath an Intereſt in the New Covenant; that he is one of thoſe whoſe Names are *written in heaven*, and is *ſprinkled with the blood of Chriſt which cleanſeth him from all ſin.*

This alſo I would here note, that the Spirit of God doth ſpeak peace to the conſciences of many Believers that yet think they have no peace, and queſtion the truth of Grace in their hearts. I ſay, though it comes not ſo high as Raviſhments of ſpirit, yet the Holy Ghoſt in ſome more ſecret way hath quieted their hearts; How comes it to paſs elſe that thoſe Believers notwithſtanding all their doubtings, yet do really and experimentally find that they can go to God as to a Father in prayer, & they are carried out to put all their caſes to God, and truſt him with all their concernments; and they find that the rancour of their ſpirits is taken off againſt the Lord; theſe things declare plainly that in ſome ſecret way the Spirit of God hath

quieted

quieted their hearts and given them ſome ſatisfaction concerning their ſincerity and Truth of Grace, though it hath not been ſo plain as to ſome other Saints that have had full aſſurance and abundance of joy in the Holy Ghoſt thereupon.

Let not the Saints be impatient and fret to do evil, if the Spirit don't preſently give them aſſurance; neither let them think that they ſhall never have aſſurance becauſe they have been long without it; The Lord oftentimes lets things come to the worſt before he ſends help: Peace and Aſſurance may be very near when thou thinkeſt that there is almoſt now no hope; yea, this is obſervable that when the Holy Spirit ſhall give aſſurance after much doubting, that aſſurance oftentimes is more laſting then others that have had comfort ſooner.

But God lets ſome even ſpend their dayes in ſighing and their years with heavineſs, and even mourn out their eyes and hearts, and find no reſt and peace in Believing; the Lord makes known to us by ſuch examples the bitterneſs of ſin, the power of his Terrours, the danger of backſliding. and that he only can ſpeak peace.

Let Chriſtians beware of getting a habit of complaining and doubting, as I have known ſome have got ſuch a habit of complaining, that upon all occaſions, and in all company they muſt be laying out their doubtings; not but that

Christians should make known their troubles and fears in suitable times one to another, both that others seeing the straits that they are in, may pray the more for them, and might comfort them with the comforts wherewith they have been comforted of God: but I say many have such a habit of complaining, that I had almost said, whether they have doubts and troubles upon their spirits or no, they think it not well if they have not some complaint to make, and think that their godly friends expect it alwayes from them.

Some not considering what Faith is, *viz.* the souls being brought off from all other things to depend and relie upon the Lord Jesus for eternal life, they bear false witness against themselves that they do not believe in Christ, thinking that faith is nothing but some high Raviſhments and almost perfection; whereas ask such souls, Hath the Lord convinced you of your miserable estate by nature, both in respect of the damning and domineering power of sin? and they can truly say yea; the Lord hath convinced me of this; Ask them further, Hath the Lord shewn you that all your own Righteousness can never save you, nothing but a crucified Christ can do it? the soul can truly say yes, the Lord hath powerfully convinced me of this; ask the soul further, Hath the Lord ever made you truly sensible that you could not believe in your

your own ſtrength, but Faith was the Lords free gift? and the ſoul can truly ſay yes; the Lord hath made me ſenſible of this; and you ask further, Did you ever find an Almighty power of Gods Spirit drawing your heart to Chriſt, to take him for *the Lord your Righteouſneſs*, ſo that your troubled ſoul found reſt and peace from his Blood? yea, the ſoul ſaith truly, This I have felt in ſome meaſure; why here is true Faith and Aſſurance, and yet many a poor ſoul not conſidering that this is the ſaving work; but ſeeing that it comes ſhort in many things, doth queſtion whether it be in Chriſt or no, whereas open and unravel but the work of Grace, and ſay, Have you gone this ſtep and the other ſtep? and it can ſay truly that *Theſe things* God hath wrought in me.

How much means is uſed to many, and yet they can find no comfort and peace of conſcience? The Covenant of Grace is clearly opened to them, fervent prayers are put up to God for them, the experiences of other Saints are made known to them, but all will not do it: for indeed the Lord only can ſpeak peace to the ſoul, he is the God of peace.

But let thoſe that have peace of conſcience and Aſſurance, be thankful for it as a great mercy; for all Saints have it not: indeed it is a great mercy, it yields much preſent refreſhment to the ſoul; what will make us glad if the light

of Gods Countenance will not? And ſo doth Aſſurance of Gods Love ſtand us in great ſtead in time of Afflictions; it keeps the ſoul from ſinking in great Afflictions: it keeps Satan from many advantages, yea when we come to die, and look that King of Terrours in the face: Aſſurance of Gods Love makes grim Death look ſmilingly in our Eye.

CHAP. X.

The Miniſtry of Angels, and their ſerviceableneſs to the Church.

THough curious and unſcriptural Notions about the Angels are to be avoided: yet theſe things that the Scriptures reveal of them and their Miniſtry, are very profitable to be known. The Angels are called *ſpirits, and a flame of fire, Heb.* 1.7. They are active and quick at the Lords work; they are as a flame of fire not only for their terribleneſs but for their quikneſs; how quick fire goes out of a Gun, and how quick is a flaſh of lightning! The Angels were very forward to perform their ſervice to the Lord Jeſus; an Angel brought news to *Mary that ſhe ſhould be the mother of*

our

our Lord, *Luke* 1.27.28. An Angel at Chriſts birth told the Shepherds *the glad tidings* of Chriſts coming into the world, and a multitude of them praiſed God, ſaying, *Glory be to God in the Higheſt, on earth peace, and good will toward men*, *Luke* 2.9,13,14.

They had command to worſhip the Lord Jeſus, *Heb.* 1.6 *When he bringeth in the firſt begotten into the world, he ſaith, And let all the Angels of God worſhip him*; but why muſt all the Angels of God worſhip Chriſt when he came into this world, and was *made fleſh*? (1.) To own and acknowledge Chriſt to be God now in that mean eſtate, the *form of a ſervant* that he had put himſelf into; for worſhip only belongs to him that is God. (2) To acknowledge the benefit of confirmation that they have by the Lord Jeſus, by whom they are made immutably happy. (3.) To ſhew an example unto men to worſhip and honor Chriſt, when as the Angels that are more excellent creatures do it. (4.) To ſhew their admiration of that glorious and wonderful way of Salvation by Jeſus Chriſt.

And then at Chriſts death, the *Angels came and miniſtred unto him, and ſtrengthened him*. And as the Angels were forward to do ſervice to Chriſt: ſo they are to miniſter to the Saints; for the Lord hath made them *miniſtring ſpirits to them that ſhall be Heirs of Salvation*, The

Lord makes uſe of them to keep his people out of many dangers, *Pſalm* 21.11, 12. *He hath given his Angels charge over thee to keep thee in all thy wayes; they ſhall bear thee up leſt at any time thou ſhouldſt daſh thy foot againſt a ſtone*; indeed God is ſo careful of his people, that he would not truſt all the Angels in heaven wholly with the ſafety of his people, but hath given them unto Chriſt to be their Leader and Commander and bring them unto Glory, who will *loſe none of all that the father hath given him*; who hath Infinite Power and Wiſdom to manage all their concernments; but the Angels are Miniſters under Chriſt to be helpful to the Saints as the Paſtors of Churches are Overſeers, and have the charge of the flock under him alſo; And ſo the Angels lift up the Saints many times as Nurſes do little children, that they don't *daſh their feet againſt a ſtone*, whom every little thing would throw down; They have their Orders from Chriſt whoſe Miniſters they are to do his pleaſure; therefore Chriſt is ſaid to *ſit between the Cherubins*, *Pſal* 99.1. to ſhew how he hath the Angels fit to ſend upon his Deſigns: and how often doth he ſend them to encamp round about the Saints in their dangers and deliver them? and becauſe of the Angels ſerviceableneſs to the Saints, they are called *their Angels*, *Matth.* 18.10.

The Lord giveth them great Power for to perform

form this ſervice and Miniſtry to the Saints, we ſee that the Angel, *Act.*20.7, 10. that was ſent to fetch *Peter* out of priſon, he did but touch him and his *chains fell off*, *and When they came to the Iron gate it preſently opened*; the Lord giveth the Angels power over the fierceſt creatures, that when *Daniel* was thrown into the Lions Den, the *Lord ſent an Angel and ſhut the Lions mouthes, that they ſhould not hurt him*, Dan.6.22.

And as they ſerve the Saints in other things, ſo in deſtroying of their enemies; as an Angel ſmote *Herod* with death, *Act.* 10. 23. Yea 1 Kings,19.35. in that great ſtrait that *Hezekiah* and the people of God were in, when that huge Army of the *Aſſyrians* came againſt them, the Lord, the text ſaith, *ſent an Angel that ſmote in one night an hundred fourſcore and five thouſand of them, Whom they left all dead corpſes.* Its a wonderful Execution.

When *Lazarus* died, he was *carried by the Angels into* Abrahams *boſom, Luke* 16. As they do rejoyce in the converſion of a ſoul, ſo in the finiſhing of our courſe; and are joyful to bring us home to our Fathers houſe: yea, the Scripture tels us that the Lord *will ſend the Angels at the laſt day to gather his people together from the four Winds*, who will know them all in the utmoſt corners of the earth, having been Miniſtring ſpirits unto them.

Its true, we ſee not the Angels who miniſter to us now in our Pilgrimage; they do not appear to us. (1.) *The Lord hath ſpoken to us by his Son*, Heb. 1. 1. in *theſe laſt dayes*; and we have clearer Ordinances and more of the Spirit in the dayes of the New Teſtament then the Saints under the Old Teſtament had; and we have more Scripture to walk by then was then written: therefore we are not to look that the Angels ſhould appear to us as they did to *Abraham*, *Manaoh*, *Lot*. (2.) Yet they may have much Influence upon us in Dreams: as they warned *Joſeph* in a dream, *Mat.* 2. 13. 19. As Satan preſents to our phanſies ſinful Objects; ſo they may from the Lord preſent ſpiritual Objects in a ſecret way to us. (3.) Yea hath not Satan a mighty Influence upon mens ſpirits, and yet men ſee him not? Its a very rare thing for Satan to appear; But thus the Lord hath ſet one thing againſt another: Satan is a fallen Angel that is cunning and malicious to do us what miſchief he can; and the Lord appoints the good Angels to hinder him and help us.

But what Love is this in the Lord to poor Saints, that the Elect Angels which are more Noble creatures then we are, that the Lord ſhould appoint them to miniſter to us! yea, they never offended him, they never played the Prodigals as we poor ſinners have done;

done; but they alwayes kept in our fathers houſe; it is not becauſe they are not beloved, for they are called elect Angels 1 *Tim.* 5.21. but if the Lord ſpared not his own Son, his proper Son, his eternal Son the Lord Jeſus, but ſent him to miniſter unto poor ſinners, *Mat.*20.28. yea to give his Life a ranſom, and bear the wrath of God for us; then the other though wonderful, yet is not to be compared with it, hath no glory in compariſon of this which ſo far excels it.

CHAP. XI.

The Glorious Times that ſhall be before the laſt day of Judgement.

I Shall take the deſcription of the glorious times that are to come, out of the Scriptures which do abound this way.

(1) There will be a time yet before the lay day of Judgement, when the *Jews* ſhall be a holy and converted people; *In that day the branch of the Lord* (that is Chriſt) *ſhall be excellent and comely for them that are eſcaped of* Iſrael, *and he that is left in* Zion *and* Jeruſalem, *ſhall be called holy, When the Lord ſhall have waſhed*

waſhed away the filth of the daughters of Zion, *and the blood of* Jeruſalem, (that is the blood of Chriſt which they ſhed there) *by the ſpirit of Judgement and of burning*, *Iſa.* 4.2,3,4,5. *Hoſ.* 3. ult. *Zach.*12. 10. *Iſa.*66. The Old Teſtament ſpeaks ſo often of the converſion of the Jews, that its no naming of particular places, and in the new Teſtament there is much ſaid of it, which ſhews it is yet to come. *Rom.* 11.12,25,26. He tells us they ſhall be called: and we Believers of the Gentiles need not fear their Converſion; for we ſhall not be broken off when they are ingraffed in again, as they were broken off when we were graffed in, but it ſhall be as life from the dead, when the Jews are called; thus they ſhall not depart from God as they were wont to do; for God ſaith, *that then they ſhall walk nomore after their own evil hearts* then *they ſhall come into their own land*, Jeruſalem *ſhall be inhabited in its own place*, *Ezek.*36. 26. Then the envy of *Ephraim* ſhall depart, and the envy of *Judah*, all the Tribes ſhall be united. This will be a glorious time indeed, when the *Watchmen upon mount* Ephraim *ſhall cry Ariſe, yea, and let us go up to Zion to the Lord our God*, Jer.31.5. *And they ſhall come and ſing in the height of Zion, and flow together to the goodneſs of God.*

2. There will be a time before the laſt day of Judgement when all the power of Chriſts enemies

mies ſhall be broken and many great ones deſtroyed for being againſt Chriſt. Pſal. 110. *His enemies ſhall be made his footſtool; he ſhall thruſt through Kings in the day of his wrath, and wound the heads over very many countries*, verſe 5, 6. *In thoſe daies the Lord will deſtroy* Babylon, *and avenge the blood of his Saints on them*, Rev. 18. *and* Rev. 19

(3) A time when Satan ſhall be bound up. *Rev.* 20. 1, 2, 3. *And an Angel came down from Heaven, having the key of the bottomleſs pit, and bound Satan a thouſand years, that he ſhould deceive the Nations no more untill the thouſand yeares were ended.* How hath Satan hitherto beſides his inward deceits, moſt plainly deceived the Nations by thoſe two Impoſtors, *Mahomet* and the *Pope*, beſides many open Blaſphemies in others in the world; yea ſo manifeſtly doth Satan deceive the Nations, that moſt of the nations to this day will ſcarce endure one that truly profeſſes Chriſt to live quietly among them, but there will be open perſecution againſt them.

(4) It will be a time of abundance of holineſs, *The people ſhall be all righteous*, Iſa. 60. 21. *The remnant of* Iſrael *ſhall not do iniquity, nor ſpeak lies, neither ſhall a deceitfull tongue be found in their mouth*, Zeph. 3. 13. In thoſe days all ſhall be holineſs to the Lord, and there ſhall be no more the *Cananite* in the houſe of the Lord.

(5) It

(5) It will be a time when all the Saints will be agreed; no diviſions among them any more: At this day there is great animoſities and diviſions among the Saints; but there is to be a time before the laſt day of Judgement when the Saints ſhall all have *one heart and one way*; and the Saints will not fully agree untill thoſe glorious times come: but then the *Lord will turn to the people a pure language, that they may all call upon the name of the Lord, to ſerve him with one conſent*, Zeph. 3. 9. *Then the wolf ſhall lie down with the Lamb, and the Calf and the young Lion*, Iſa. 11. 6. that is, that thoſe which uſe to be as wolfs to devour the Lambs, and as Lions to devour the Calfs, they ſhall all ſweetly agree: *Ephraim* ſhall not envy *Judah*, nor *Judah* vex *Ephraim*: there will not be one Saint traducing another, or preaching or writing againſt another, but all Saints perfectly of the ſame mind and Judgement, none backbiting and devouring one another; ſurely this will be a very glorious time.

(6.) It will be a time when all perſecution ſhall ceaſe, that the Saints ſhall not be hunted as a Partridge in the wilderneſs: but *Jeruſalem* (that hath been ſo often ſacked and deſtroyed by enemies) *ſhall be a quiet habitation, a Tabernacle that ſhall not be taken down, not one of the ſtakes thereof ſhall be broken*, Iſa. 33. 20.

(7) A time when the Saints ſhall be in a very

ry glorious Condition; for the *Kindom and Dominion, and the greatneſs of the Kingdom under the whole Heaven ſhall be given to the Saints of the moſt high, Dan.*7.27. which was never yet fulfilled; for though ſometimes in a few nations, the Power hath been in the hands of the Saints, yet never in all the Nations of the world, but the zeal of the Lord of hoſts will perform this, and it is ſaid, *Luke*, 20.35,36 *That they that obtain that world, and the reſurrectionfromthe dead, are equal to the Angles, and die no more*; that Reſurrection is not the common Reſurrection, for he ſpeaks of being worthy of that world and of that Reſurrection: now all ſhall then riſe; yea he makes, being the Children of God and the children of that Reſurrection all one; therefore it cannot be ſpoken of the common Reſurrection, but of the firſt reſurrection when the Saints ſhall only riſe; thus the Saints will be in a glorious condition indeed, for they live and raign with Chriſt a thouſand years, *Rev.*20.4. which 1000 years cannotbe expounded to be eternity; for it is ſaid, that afterwards the reſt of the dead lived, *verſe* 5. and it is ſaid, that when thoſe 1000 years were expired that Satan was looſed again for a little while; all this ſhews it is not Eternity that is meant by the 1000 years; it cannot be meant of raigning in heaven, becauſe Satan muſtereth up the world to encompaſs their camp,

camp, and for the reaſons above mentioned.

(8) A time when there ſhall be mighty ſhoutings of praiſe among the Saints for the Lords doings, *They ſhall ſing the ſong of* Moſes *and of the Lamb, ſaying, great and marvelous are thy works, Lord God almighty, Rev.*15.3. Thus as when God had delivered the children of Iſrael from *Pharoah* and all his hoſt, as they ſung the praiſes of the Lord, ſo ſhall the Saints at that day: *In that day* ſhall be ſaid, *Praiſe the Lord, for he hath done excellent things; Cry out and ſhout thou inhabitant of Zion, for great is the holy one of* Iſrael *in the midſt of thee,* Iſa.12.4,5,6. *And it ſhall be ſaid in that day! This is our God, we have waited for him, we will be glad and rejoice in his Salvation,* Iſa.25.9.

(9) A time of the reſtitution of all things, *Act.*3.21. *Whom* (that is Chriſt) *the heavens muſt receive, until the time of the reſtitution of all things.*

(10) Chriſt ſhall be wonderfully exaled in that day. Iſa.2.11. *The Lord alone ſhall be exalted in that day, and the Lord ſhall be King over all the earth; in that day there ſhall be one Lord, and his name one. Zech.*14.9.

So have I given a ſhort view out of the Scriptures of the glorions times that ſhall be at laſt. Now though ſome men with great heat may follow ſome miſtaken notions about theſe things: and though godly men do not yet agree how theſe things that have been mentioned

ſhall

ſhall be brought about; yet let Saints with ſobriety of ſpirit weigh theſe things. Firſt, Let us get clear light out of the Scriptures, what Propheſies are yet to be fulfilled, and what glorious times are to be in the world, and as for the time when thoſe things ſhall come to paſs, and whether Chriſt ſhall appear perſonally, when theſe things ſhall be done: theſe things are not ſo material for us to know, as the things themſelves whereof we have ſpoken.

CHAP. XII.

The Influences of the Spirit.

AS thoſe that walk with God, know the benefit we have by Chriſt in our dealing with God, *We are accepted in him, and have acceſs with boldneſs to the Father by him*; ſo do Believers know in ſome meaſure the uſefulneſs of the Spirit, who is the greateſt gift, next to the gift of Chriſt, that the great God could beſtow upon a poor creature. As the Lord Jeſus undertook the work of redemption, and making our peace with God, wherein he infinitly condiſcended: ſo the Holy Ghoſt undertakes, and is imployed in the application of the Grace that Chriſt purchaſed, wherein the holy Ghoſt doth infinitely condiſcend alſo. (1) Faith

(1) Faith in the Lord Jesus, is one fruit of this blessed Spirit, *Gal.* 5. 22.

(2) The mortifying of sin in Believers is from this Spirit; *Ye through the Spirit do mortifie the deeds of the body*, *Rom.* 8. 13. He is the *Spirit of Holiness*, *Rom.* 1. 4. but most men go about to mortifie sin without the Spirit and Faith.

(3) Believers find the Spirit to be a *Comforter*, *John* 14. 16. The Spirit shews the things that are *freely given them of God*, 1 *Cor.* 2. 12. Never was a poor soul so sad and distressed by the fear of Hell and damnation: but when the Spirit of God cometh to witness with his Spirit that he is the Son of God, but upon this witness the soul is satisfied; sorrow and sighing flies away, and the soul saith *Return to thy rest O my soul, for the Lord hath dealt bountifully with me.*

(4) The Holy Spirit helps Believers to pray, *Zach.* 12. 10. He is a Spirit of supplication, where he is a Spirit of Grace in a soul, *praying with all Prayer and supplication in the Spirit*, *Eph.* 6. 18. (1) The Spirit helps with a sense of the want and excellency of those things we pray for. (2) Helps us to act faith in Prayer, makes the soul many times strangely importunate with God for a Mercy with a holy boldness. (3) Its the Spirit that makes a soul wait in prayer, and continue a petition with

with new affections and faith along time together, untill God anſwers. (4) Its the Spirit that quickens the ſoul in prayer, and helps us againſt that deadneſs and formality that we are ſubject to in that duty. (5) Its the ſpirit that teaches us not only for manner, but alſo for matter to pray according to the will of God. (6) Its the Spirit that bringeth the ſoul to enjoy Communion with God in prayer, elſe we might pray long enough and feel nothing in that kind. (7) The Spirit oftentimes hints in the time of prayer that God will anſwer the ſoul in ſuch a petition, though it may be many years before it be done. (8) And when we pray with others, the Spirit of God many times helps us to pray wonderfully ſutably to the condition and temptations of thoſe that are with us, to expreſs ſuch things ſo ſutable to them that they are oftimes wonderfully affected, and think how he that prayed knew their temptation and condition which they kept ſo ſecret.

(5) The Spirit is the great help in preaching. (1) He oftentimes directs to the places where God intends to call ſouls; he forbad the Apoſtles to go preach in ſuch and ſuch places, and ſent them another way, *Act.* 16.6,7. he directs us to dig many times where there is a Myne of his Elect; he moveth the heart of his ſervants to go preach in ſuch a towne,

though it may be a ſmall place, where the Lord intends to call ſome out of darkneſs into marvellous light. (2) Its the Spirit that ſanctifies a mans learning and parts for the work of the Miniſtry. (3) The Spirit of God directs in preaching ſutable truths to the condition that people are in, that he will put his ſervants upon handling of ſuch a point that ſuch a one in the congregation hath need of for Conviction, Comfort, Council, or the like. Yea oftentimes the digreſſions of Gods ſervants in preaching, from the keeping exactly to the point they were handling, to ſpeak of ſomething that is not fully to it, is from Gods ſpirit to reach ſome ſoul in the congregation in ſpeaking ſomething that comes very home unto them. (4) The Spirit of God breaths in the ſtudies and meditations of his ſervants, & brings in light and ſutable ſcriptures to make out things which they could not have fetched in by the ſtrength of memory. (5) And beſides what help he affords in ſtudy and meditation, Gods ſervants find oftentimes warm aſſiſtance of Gods Spirit in the time of preaching; inſomuch that they are ſometimes carried out very far beyond their preparations; yea ſo much would Gods Spirit have us depend upon him in this work, even as to preſent aſſiſtance, that when we truſt wholly to our preparations becauſe they are better then ordinary, and not look

look up beſides our preparations to the preſent aſſiſtance of Gods Spirit; it oftentimes proves a very cold and flat performance; whereas when we are ſenſible that our preparations are poor, and have our eye to Gods Spirit for help, we are many times carried far beyond our own ſtrength, even beyond that knowledge and gifts that we have in the habit and in a conſtant way. The Spirit of God will be waited upon in ſtudy and meditation, and for preſent aſſiſtance too; he will not have us exclude either, but wait upon him in both as our duty is, & he will come in either as he pleaſeth. (6) The Spirit of God ſometimes before and in the time of preaching raiſeth up the ſpirits of his ſervants unto ſome confidence that he will bleſs that particular ſervice with ſucceſs to ſome ſoul or other, and perhaps they hear particularly ſoon after who God wrought upon at that time, or whoever remain in that perſwaſion that ſomething God effected by that ſervice. (7) Gods Spirit when he intends to make uſe of men of great parts & learning, uſeth to empty them of their ſelves, & takes them off their confidence in their great abilities, and makes them prize his teachings. (8) There is an aptneſs to teach and kind of dexterity that the Spirit of God giveth to many of his ſervants otherways of mean abilities and capacities, wherein they out-go many of greater parts. (9) In a natural way there

may be ſtirring affections and freedom of ſpeech from the apprehenſion of popular applauſe in ſome Auditories; but gracious men know a difference between thoſe inlargements and the ſoul-humbling aſſiſtance of Gods ſpirit. (10) Gods Spirit gives to his ſervants many times a more then ordinary aſſiſtance in their labors amongſt the Saints for their ſakes, for their quickning, comforting, ſtrengthning and edification, whoſe building up was one great end of the ordinance of the Miniſtry, *Eph.*4.10,11, 12. (11) Gods Spirit gives his ſervants affections in preaching, as Zeal, Compaſſion to ſouls, and the like; bnt though ſomething of this may be obſerved by the hearers in the delivery of the word; yet not ſo as to the Preacher himſelf by the obſerving of the inward frame of his heart: ſome mens tone and art of ſpeaking may counterfeit affections, and other mens age and weakneſs of ſpeech may hide very ſpiritual affections in that work.

(6) The bleſſed Spirit is the great thing in reading and hearing of the word. (1) How clearely will the Spirit open a Scripture to a mans underſtanding? when a man hath read many Expoſitors, the Spirit of God is pleaſed many times to be the beſt Commentator. (2) How the Spirit of God applyes the word read or preached with power many times upon the conſcience, and indeed then comes the word with

with power when it cometh in the Holy Ghoſt, 1 *Theſ.* 1.5. and we ſhould not obſerve only what we read or heard, but what impreſſions the Spirit of God made upon the hearts in reading or hearing. Thoſe which *Peter* preacht to, *Act.* 10. the holy Ghoſt fell on them: when it is ſo with hearers, then the word affects them indeed. (3) The Spirit of God in hearing of the word ſometimes enlargeth a ſoul and enlightneth it into a Truth far beyond what the Preacher made out in expreſſions. (4) Yea, the Spirit makes uſe of ſome paſſage in a Sermon many times to work upon a ſoul that was but a parentheſis and circumlocution or reflexion upon the hearers ignorance and dulneſs, things that many would think might very well have been left out.

(7) The Spirit of God is of infinite uſe to us to lead us into Truth, *Joh.* 16.13. He leads Believers into all truth, all neceſſary truth to Salvation. Gods ſpirit doth as it were print a body of divinity in the hearts of Believers, and though many of them be of weak Judgement, and not able to anſwer the ſubtile Arguments that may be brought againſt a Truth, yet Gods Spirit keeps them in the Truth that they are not led aſide.

(8) The Spirit *brings things to our remembrace*, *John* 14. 26. That though many an honeſt heart when he hath read or heard

the word, complains he can remember very little, yet Gods Spirit will bring things ſeaſonably to their Remembrance, that it may be many years after, when by reaſon of ſome Temptation or affliction they have moſt need of ſuch a truth, then they have ſuch a place of Scripture, or ſuch a paſſage of a ſermon heard long ago brought to their Remembrance by Gods ſpirit, and ſhall be of mighty uſe to them. The conſcionable and diligent hearing and reading of the word is frequently bleſſed with ſeaſonable remembrance: yea Gods Spirit hath ſometimes convinced and converted a ſoul by bringing things to Remembrance that were read or heard many years ago, and then took no impreſſion upon the ſoul, that the benefit of hearing and reading of the word both by Believers and Unbelievers doth not always appear upon that inſtant, but it may be a great while after.

CHAP.

CHAP. XIII.

The Covenant between God the Father, and the Lord Iesus our Surety.

ITs a thing of unspeakable comfort to know that the Covenant of Grace is an everlasting Covenant, and that it was principally made with Christ as the head of the Elect; several things shew, that there was a Covenant and Agreement between God the Father & the Lord Jesus concerning the work of Redemption; Christ being called the *surety of the better Covenant*, Heb. 7.22. shews that there was a Covenant between God the Father and him, as there is between a Creditor and a Surety, that Christ gave Bonds (as it were) to God the Father, and payed the debt: when Christ is called Gods *servant*, Esay 42.1. holds forth as much, that though Christ as to his Divine nature was equal with God, yet as Mediatour he became the Fathers servant; God the Father and he agreed and Covenanted about the doing of this great Work of saving sinners. Yea in *Psalm* 89. 28. God the Father saith, *my Covenant shall stand fast with him*; that is, which Christ (for many things in that *Psalm* shew, that its to be interpreted of Christ,) so then there is a Co-

venant that God the Father hath made with Christ the Mediatour, which Covenant the Lord saith shall stand fast; upon this account the Lord Jesus is said *Revel.*13.8. to be *the Lamb slain from the Foundation of the world*, because that it was agreed and Covenanted between God the Father & Christ, that he should in the *fulness of time be made flesh*, and die for sinners, and therefore it was said to be done from the Foundation of the world, because so it was *written in the Volume of Gods Book*, that the Lord Jesus had agreed to *come to do the will of God*, Heb.10. which was to *offer up one Sacrifice for sins for ever*, which was himself; and for the same Reason it is said, that the *Promises are made to* Abrahams *seed which is Christ*, Gal. 3.16. *not to seeds as of many*; but they are principally made to one saith he, and that is Christ; and this the Apostle asserts, 2 *Tim.* 1.9. when he saith we are *saved and called, not according to our works, but according to his own purpose and Grace which was given us in Christ Jesus before the world began*: which shews that God the Father and Christ dealt together about the Redemption of souls before the world began; and all things agreed on and made sure between them. This the Lord Jesus means, *John* 10.16. when he saith, there were *other sheep which he must bring home*; why must he bring them home? how was he bound to it? only by this

this Covenant and Agreement with God the Father wherein he had covenanted to do it.

Thus then it may be expreſſed in three particulars:

1. God the Father decreed the ſalvation of the Elect; all thoſe expreſſions where he is ſaid to *chuſe them*, *love them with an everlaſting Love*, evince ſo much.

2. God the Father appointed the Lord Jeſus to be the *Way* and means by which they ſhould be ſaved; therefore is Chriſt ſaid to be *appointed* by God the Father, *Heb.*3.2. therefore God is ſaid to lay help upon him for poor ſinners, *Pſalm* 89. and therefore God is ſaid to appoint us to obtain by our Lord Jeſus Chriſt, 1 *Theſ.*5.7. this is everywhere ſpoken of in the Scripture.

3. God the Father made a ſure Covenant with the Lord Jeſus, and agreed with him that he ſhould do this great Work of bringing many ſons unto glory.

And ſo as we may expreſs it to our Capacities under the Notion of a Covenant, there were ſeveral things agreed on between God the Father and Chriſt our Mediatour.

1. They agreed of price what that Ranſom ſhould be that ſhould diſcharge poor ſinners, and make full ſatisfaction to Gods Juſtice; and it was agreed that it ſhould be the death and blood-ſhedding of the Lord Jeſus! this is expreſſed,

preſſed, *Heb.* 10. where Chriſt ſaith to God the Father, *Sacrifice and offering thou wouldſt not, according to the Law, but in the Volume of thy Book it is written of me, Lo I come to do thy will O God*, that is, I come to give thee ſatisfaction according to thy own heart by that which we agreed upon, My own death.

2. They agreed of the time of payment; therefore it is ſaid, *Gal.* 4. *when the fulneſs of time was come God ſent his Son*, that is, when the time that was agreed upon between the Father and Chriſt, was come, then Chriſt was ſent forth, not that Chriſt had time given him becauſe he was not able to pay our debt before, but God ſaw that the fitteſt time, after the Church had been ſo long under Ceremonies and hard ſervices, then Chriſt comes forth to purchaſe a Redemption from ſin and thoſe things to, that we might ſee more of the great Benefits we have by him.

3. It was agreed what power the Lord Jeſus ſhould have to carry on the work of Redemption, and *all power was given to him*, Mat. 28. and *John* 17. 2. *Thou haſt given him power over all fleſh, that he ſhould give eternal life to as many as thou haſt given him*; Now Chriſt as God had of himſelf power over all things; but now as Mediatour, God the Father gives him power over all fleſh; and ſo *Epheſ.* 1. 22. God the Father is ſaid to have *given Chriſt to be Head*

over

over all things to the Church : Now Christ as God was Head over all things without any giving of it to him : but Christ as Mediator hath it given to him to be *Head over all things to the Church*, that is, for the benefit of the Church, that so the Lord Jesus is the *Head over all things*, hath command over the good Angels, Devils, men and all creatures for the good of the Church, whose Head he is in another manner then he is Head of all things : so I say, this was agreed that the Lord Jesus should have universal power and dominion for the managing of this great Work.

4, It was agreed in this Covenant between the Father and Christ, that the sins and failings of Christs members should not break the Covenant that the Father and Christ had made for their salvation; therefore it is said in that 89. *Psalm* from 23. to 32. that the *Covenant should stand fast with Christ*; and saith God, *if Christs children break my Commandements, I will visit their Iniquity with a Rod, I will have liberty* saith God, to chastise them and whip them home when they play the Prodigals and wander from my House: but then it shall not break the Covenant that they sin against me, but *I will pardon their iniquities, and remember their sins no more.*

Upon the account of this Covenant between the Father and Christ, the Lord Jesus is said to

trust

truſt God the Father as Mediatour, Heb. 2. 13. *Behold, I put my truſt in him: and again, behold I and the children which God hath given me.* Chriſt as Mediatour truſted God the Father to carry him through the great work of his Mediation. (2.) He truſted him that he would accept of his death. (3.) He truſted him that in the appointed time he would beſtow all the good things purchaſed by his death upon them for whom he died: which good things were eſpecially forgiveneſs of ſins, the Spirit, Sanctification, and eternal life; God the Father had truſted Chriſt with the ſalvation of his people, with which he would not have truſted all the Angels in Heaven: and therefore Chriſt might well truſt God the Father in this matter; Chriſt knew Gods infinite Love to thoſe for whom he died, and knew the Covenant between the Father and him on their behalf, and ſo truſted the Father fully in the buſineſs, relying upon the love and faithfulneſs of God: his love to the Elect, and his faithfulneſs to keep Covenant with him.

CHAP. XIV.

CHAP. XIV.

The Saints Comfort againſt Death.

DEath in it ſelf is the King of Terrours, a very terrible thing, (1.) In it ſelf it is part of the curſe, *in the day thou eateſt thereof thou ſhalt die:* thou ſhalt be lyable to temporal and eternal death when I pleaſe to execute it; but indeed death is not kept up to the Saints as a curſe, but as a ſervant to carry them home to their Fathers Houſe. (2.) Death is an abhorrency to Nature, that nature dreads it exceedingly: it parts the ſoul and body that have been ſuch intimate acquaintance, it leaves the body to be a dead carcaſs fit for nothing but to be laid among the clods of the earth. (3.) Its terrible to fleſh and blood, as it deprives men of the comforts of this preſent life; it carrieth us from all the comforts of wife, children, friends, eſtate. *Sigiſmund* the Emperour when he was near death, charged them that were about him that they ſhould not name death in his hearing; belike the thoughts of it were very terrible to him. (4.) Death is terrible to many mens thoughts in reſpect of the ſuddeneſs of it: ſudden death comes ſometimes, (1.) by a ſudden decay of nature, ſuch diſeaſes

ſes as the Apoplexy may be breeding in the body that ſhall pluck down this earthly Tabernacle in one moment. (2.) Sometimes by Accidents from without, as fire, enemies, falls, and the like. (3.) Sometimes by a ſudden ſtroak of Gods hand when there is no natural cauſe, but men might live a great while: Thus God cuts off many in the midſt of their dayes; not but that all men live to the time appointed and ſet down by God; but that the Lord cuts them off from that time, when they might according to the courſe of nature live a great while longer: Thus the Lord ſmote *Herod* ſuddenly with death; the hundred and fourſcore and five thouſand of the *Aſſyrians* in one night, *Eſay* 37.36. (5.) The unavoidableneſs of death makes it terrible to the thoughts, that the ſtouteſt ſpirits ſee they cannot grapple with it; *what man is he that liveth and ſhall not ſee death? who can deliver himſelf from the power of the grave?* Pſalm 89.48. Death fetches a General out of his Tent when he lyeth environed with armed men; Death fetches the Prince out of his Palace, goes through all his Life-guard, and none can withſtand him: ſo that men of brave and ſtout ſpirits have no courage to deal with death, but their valour is turned into fear and amazement. (6.) The pains and pangs of death make it terrible to the thoughts of fleſh and blood: to think what a ſtrange confuſion then

then will be in the ſpirits, when the eye-ſtrings and heart-ſtrings crack, and man can exerciſe no more his ſpirit and underſtanding. (7.) That which above all makes death terrible unto many, is the conſequence of it, that *after death comes the Judgement*, the particular day of Judgement preſently; O ſaith many an unwakened conſcience, O what ſhall I do to appear before God to make up my accounts to him! ſo that the Apoſtle ſaith, 1 *Cor.* 15. that *the ſting of death is ſin, and the ſtrength of ſin is the Law*; that is, that the greateſt ſting of death is for a mans ſins to be unpardoned, & unforgiven, & the ſtrength and power that ſin hath to damn is from the Law, that it is the breach of Gods holy Law; but he tels us that Believers are freed from the damning power of ſin, and from the curſes of the Law through Chriſt Jeſus; as terrible as death is to nature, fleſh and blood, and to a man that fears hell, becauſe it is the day of execution to all that are out of Chriſt; yet a Saint may look upon death with comfort; for though it be a dark entry, yet it leads to our Fathers Houſe *where are many Manſions*, though it be a rough paſſage, yet it lands us ſafe in Heaven; infinite advantage comes to a Believer by death. (1.) Perfect enjoyment of God the Father, Son and Holy Ghoſt, the ſight of whoſe bleſſed face ſhall fill us in Heaven with unconceivable joy for ever.

(2.) Clear

(2.) Clear underſtanding of God, his Grace and the myſterie of all his dealings with us in the world; now we *ſee all theſe darkly*, but the Apoſtle ſaith, then *we ſhall ſee face to face*; now how poor and confuſed is our knowledge; how little a portion know we of the Almighty, and of his Grace to us! then all will be clear. (3.) Freedom from ſin, which though it doth not raign in Believers now, yet then it ſhall not in the leaſt remain, but they ſhall be Holy throughout. (4.) Freedom from afflictions whereof all Gods children are partakers more or leſs in their Pilgrimage. (5.) Freedom from all Temptations either to ſin or for ſin. (6.) Spiritual and full enjoyment of the Saints, and not of Saints in their weakneſſes and miſtakes, which yet we in our Pilgrimage do rightly judge to be a great mercy; but then we ſhall enjoy communion with Saints, full of the Spirit, Saints made perfect; Many particulars might be added to theſe, which ſhall be omitted for brevities ſake, but two queſtions muſt here be briefly reſolved.

Queſt. 1. *How comes it to paſs that many natural men will often wiſh they were dead, and many time die like lambs, and others murder themſelves?*

Anſw. 1. Its ſeldom a real deſire that ignorant people have to die, but a ſinful cuſtomary expreſſion. (2.) If they be in good earneſt;

neſs, it ariſeth from ignorance. (1) Ignorance, what a ſerious thing it is to die. (2) Ignorance of their own condition; they think they are in Chriſt, and that ſo death will be an end of all troubles to them. (3) Ignorance of the torments of hell, as if they were not greater then the troubles they have here for which they wiſh themſelves dead. (3) Thoſe that murder themſelves, are either ſo diſtracted by exceſs of Melancholy, or ſo dejected by ſome outward croſſes, or ſo overwhelmed with deſpair, or ſo confounded in their underſtandings by Satan, that they are not able to put forth ſcarce a ſerious or rational thought, but are carried with a ſtrange confuſion, and hurry of thoughts into any thing.

2. But then it will be asked. Why many gracious perſons ſeem to be wonderfully afraid of death before it come, and die with very little Comfort ſeemingly upon their ſpirits, but rather trouble?

Anſw. 1. So far as a Saint is fleſh and blood, and ſo far as there is corruption in him, ſo far death will be terrible to him; yet in the mean while the regenerate part in him deſires to be diſſolved, and to be with Chriſt, as that which is beſt of all; but as *Ridley* ſaid when he came to die, I am not afraid, but the fleſh will have its courſe. (2) A Saint knoweth more then other men what a ſerious thing it is to die; he

considereth the account that is to be given to God, and the straitness of the way that leadeth to eternal Life, and many times is not so assured of Gods love in Christ, and this damps his spirit as to death. (3) Though a Saint sometime seems to be unwilling to die, yet before the Lord takes them away he usually makes them not only willing but desirous to die, to be with Christ, and that is a wonderful thing how God can in one moment turn the scales in these things, and make that Saint that even now trembled at the thoughts of death, now to say, *Lord, here am I, When wilt thou send for me home?* This the Saints have sometimes experience of. (4) Their Comfort at death may be damped much, and seeming trouble appear to standers by through some secret strong temptations of Satan, or through violence of their disease.

CHAP.

CHAP. XV.

The Holineſs of Believers.

HOlineſs is moſt properly to be urged upon Believers more then upon natural men; the great thing and the firſt thing that they are to do, is to believe in Chriſt, and after they are in Chriſt, then they are to be urged to walk holily in him. Believers are to be holy both in ſoul and body, not only in the thoughts of their hearts, but in all the actions of the outward man: The *Apoſtle Paul* urgeth the holineſs of the outward man, of the body as well as the heart, by ſix arguments, all laid down in the ſixth chapter of the firſt epiſtle to the *Corinthians*. His firſt Argument is, *v.* 13. How the body is not for fornication but for the Lord, and *the Lord for the body*, that is, the Lord he is for the body of believers as well as the ſoul: he hath a care of their bodies, of their outward man, and beſtowes many mercies upon the outward man, and therefore ſaith the Apoſtle, there is all the reaſon in the world that the body, the outward man ſhould be for the Lord. His ſecond Argument is in the 14. verſe; he ſaith, that *God will raiſe up our bodies at the laſt*; there is much in that; if God

will at laſt raiſe up the bodies of Believers, and glorifie them, and make them like to Chriſts glorious body: O, how ſhould they glorifie God with their bodies now in the mean while! His third Argument is, That our *bodies are the members of Chriſt*, *v.* 15. His fourth Argument is, That *our bodies are the temples of the holy Ghoſt*, *v.* 19. His fift Argument is, That *we are not our own*, neither bodies nor ſouls, *v.* 19. His laſt argument is, *that we are bought with a price*, v. 20. All theſe Arguments are very ſtrong for a Believers glorifying of God with his body as well as with his ſoul, both which are the Lords.

Several Arguments may be brought for the Saints holineſs in general, as (1) the Grace of God in Chriſt ſhould be ſuch a prevailing Argument to holineſs, that where there is any Goſpel-ingenuity, we ſhould reaſon as the Apoſtle doth. We were dead, and we judge that Chriſt having died for us to ſave us, that its but reaſon we ſhould live to him, ſaith he in that place, 2 *Cor.* 5. 14, 15. *the love of Chriſt conſtrains us* συνέχει, the word ſignifies it keeps in, it ſtops, reſtrains, bridles: we have corrupt and wicked hearts by nature; but when a man comes to be in Chriſt, the love of Chriſt doth bridle corruption, it puts a mighty ſtop to it. (2) Sin is contrary to the work of God upon the heart of a poor creature when he converts him to Jeſus Chriſt. (3. All ſin is a tranſgreſſion

of

of Gods holy Law, 1 *Joh.* 3. 4. and that is a great matter. (4) Sin is contrary to one great end of Chriſts coming, which was *to deſtroy the works of the devil*, 1 *John* 3. 5. *Eph.* 5. 25. 26. *Titus* 2. 14. (5) Sins of Believers harden natural men, and embolden them in their ſins, when they ſee them that have knowledge, and profeſs Religion, to do ſuch things. (6) Chriſt that is our head, is holy; that is one of the Apoſtles Arguments why we ſhould be holy. 1 *John* 3. 5. in him ſaith he, *is no ſin*, in Chriſt your head. O ſtrive to be like him. (7) God dwels among his people in an intimate way of preſence: *Num.* 5. 1, 2, 3. *There ſhall no unclean thing be found among you, becauſe the Lord dwels in the midſt of you*: This is a ſtrong Argument, the hearts of Believers are as it were the preſence Chamber of the King of Glory; and ſhall not they be ſwept and clean? (8) Sin is contrary to the uſe that Believers are deſigned to in the world, they are to be lights of the world: ſin makes them but dark Lanthorns; they are to be the ſalt of the earth to keep the world from ſtinking and putrifying. (9) God hath glory from others by the holineſs of his people; *when they ſee their good works, they glorifie our Father which is in heaven.* (10) Sin darkens the ſoul, and hinders it in its communion with God.

There are ſome corruptions in the hearts of

Believers that do exceedingly diſmay them as if they would never be ſubdued. Sons of *Anak* indeed, that we and all our graces look but like graſhoppers in compariſon of thoſe great *Goliahs*; but God that at firſt infuſed ſuch gracious qualities and habits, when we were ſtark dead in treſpaſſes and ſins; how eaſily can he ſubdue the ſtrongeſt corruptions in our hearts that believe! God that firſt converted *Paul* when he was in his ful ſpeed againſt Chriſt, can pluck out the thorn in the fleſh; 2 *Cor.* 12. 7, 8, 9. He tels him that his *Grace was ſufficient for him*: There are many things that Believers ſhould have in their eye, as to holineſs; as, (1) to avoid Temptation. (2) Get ſound Repentance for former ſins, which may prevent much ſin for the future. (3) Take heed to the word, as our Rule in all our walkings, *Pſal.* 119. (4) Pray fervently and importunately againſt every luſt. (5) But above all act faith; put forth your faith upon the Lord Jeſus for the ſubduing of corruption; the heart, and ſo alſo the life is purified by faith in him. *Act.* 15. 9. It is not a mans reſolutions and vows againſt ſin: it is not the auſterity of the Papiſts, it is not the doing of ſo many outward things that will kill a corruption in the heart, but Chriſt believed on in the heart. For by faith, (1) we are ingraffed into Chriſt as our ſtock, that ſo we may grow up

on

on a new root, that by faith, as *John* 15.1,2,3, 4,5. we are implanted into Chriſt. *Now as the Branch cannot bear fruit of it ſelf, except it abide in the vine, no more can we except we abide in him;* (2) By faith we get ſome hope and courage againſt ſin that it ſhall be ſubdued, and are freed from thoſe fears that cut off endeavours and ſink the ſoul. (3) By Faith a ſoul is enabled to apply, pleade and argue the promiſes that are made againſt the prevailing of ſin in Believers, of which ſort there are many in the word, as *Jer.* 31.31,32. *Ezek.* 36.26,27. *Rom.* 6.14. (4) By faith we receive the Spirit from Chriſt, which is he that can mortifie the deeds of the fleſh, the ſtrongeſt corruptions in the world. (5) Yea if we have not ſo much holineſs in the outward bulk, yet it gives much comfort to a ſoul when it finds that the little holineſs he hath doth flow from union with Chriſt, and that ſuch a corruption was mortifyed meerly by faith in Chriſt.

CHAP. XVI.

Of the gathering of Believers into Church-fellowship.

1. THis thing hath been wofully miſtaken and neglected, that there is no difference in moſt places between within and without, between the Church and the World. (2.) It is the duty of all that can to joyn themſelves to ſome Church of Saints for communion, as *Paul* when he was converted *aſſayed to join himſelf to the Diſciples*, Act. 9. (3.) We are not to ſtay to be put into Church-order by the Laws of the Magiſtrate, ſeeing Chriſt who is the *Head of the Church* hath appointed the order of his Houſe; the firſt Churches embodied and walked in Church-fellowſhip when the Magiſtrate was againſt them and perſecuted them: uſually thoſe that ſtay while the Magiſtrate ſettles things in the Church, will ſubmit to any thing right or wrong that the Magiſtrate ſhall appoint. (4.) There are many Priviledges of Believers joyned in Church fellowſhip, enjoying the Ordinances in Chriſts way, and watching over one another, comforting one another, yea ſuch a preſence of God as we ſeldom

ſeldom find out of it; hence it is ſaid, that *in his Temple*, that is, *in his Church every one ſpeaks of his Glory*, Pſalm 29. 9. *God is known in Sions Palaces for a Refuge*, Pſalm 48. 2, 3. *I am like a green Tree in the Houſe of God*, which Houſe *is his Church*, Pſalm 52. 8. *In Judah is God known, his Name is great in Iſrael*; *in* Salem *alſo is his Tabernacle, his dwelling place in Sion.* Pſalm 76. 1, 2. *Bleſſed are they that dwell in thy Houſe, they will be ſtill praiſing thee.* They ſhall meet with ſuch bleſſed communion with God, *Pſalm* 84. 4. However thoſe that are in Church-fellowſhip may not find all this through the deadneſs and formality of their hearts: yet all this proviſion is in Gods Houſe. (5.) There is no Rule for partaking of the Lords Supper but in Church-fellowſhip: the Lords Table is to ſtand in his Houſe, which is a Church of Saints. (6.) To find out the way of Church fellowſhip and Goſpel-order, the way is not to go unto Antiquity, unleſs we go as high as the Apoſtles dayes; though ſomething may be gathered to clear the Congregational way from the firſt centuries, but afterwards ſuperſtition and ignorance came in like a Flood; it hath been the time of the *Beaſts Raign*, and Satans being looſe *to deceive the Nations*: and therefore ſay not The former days were better then theſe; what a dark mid-night was it in *Wickliffs* time, 1371. and in *John Huſſe's* time

when

when he was condemned? who would frame things now according to the way of the profeſſing party of the world in thoſe times? and what were the Biſhops times when we were ſo overſpread with ſuperſtition, that as a godly man ſaith, the Table was an Altar, the Miniſter was a Prieſt, and the Sacrament was a Sacrifice, and there wanted nothing to be added to it but the Name of Maſs, and to call it the Sacrifice of the Maſs; there are many Promiſes in the Scripture that there ſhall be much light in the laſt dayes, Knowledge ſhall abound. (7.) A particular Church is a company of viſible Saints that join themſelves voluntarily together to enjoy the Ordinances of the Lord Jeſus among themſelves, and to build up one another in their moſt holy faith: this appears by the Epiſtles to the Church of *Rome*, *Corinth*, *Epheſus* & the reſt, where they are called *Saints*, *faithful*, *Brethren*, *ſanctified in Chriſt Jeſus*, *ſuch as the Lord had begun a good work in*, Phil. 1.6,7. The Apoſtle ſaith it was meet to think ſo of every member of that Church: yea, he calleth the members of the Church of the *Theſſalonians Elect*, 1 Theſ. 1. 4. and giveth the Reaſon, *ver.* 5. *becauſe that the Goſpel came to them not in word only, but with power and the Holy Ghoſt and much aſſurance*; not but that in thoſe Churches there might be ſome that in the ſight of God might be unbelievers; but when they were taken into

to thoſe Churches, they had ſuch knowledg, and Grace, that ſo far as the Church could judge, they could own them to be effectually called. Many ſhifts may be found out to withſtand the Truth, but (if the Epiſtles to the Churches be weighed, and the practice of the Apoſtles in the firſt Churches) they are of no weight. (8.) Whatſoever corruption crept into the Church of *Corinth*, & other Churches, doth no way alter the caſe; for they were all viſible Saints when they were firſt gathered; and the *Inceſtuous perſon* and ſuch were to be Excommunicated, 1 *Cor*, 5. elſe their Church-ſtate would ſoon have been deſtroyed; for ſuch *leaven* would ſoon *have leavened the whole lump*; and though that inceſtuous perſon was ſuffered a while, yet upon the Apoſtles writing to them he was caſt out; and God ſo bleſſed that dreadful Ordinance of Excommunication to him that he repented and was taken in again; And for their diſorders at the Lords Supper, they ſo repented and reformed upon the writing of that Epiſtle, that the Apoſtle charges them not with thoſe diſorders in his ſecond Epiſtle to them: yea, the Apoſtle in his ſecond Epiſtle to the *Corinthians*, giveth them great commendations as *Ch.* 7. 12, 13, 14. *Ch.* 9. 14. he ſpeaks of the exceeding *Grace of God in them* (9.) The more evidence of Grace and ſatisfaction in every member, the purer the Church

is

is at its first gathering. (10.) Most people amongst us make not so much as an outward profession of Religion; how many either hold fundamental Errors, or are grosly ignorant, or are prophane, and scoffers at the Spirit of God and power of godliness? yet the Apostle giveth a direction to *Timothy* to teach the Church what they should do in case of profession, that if men have a *Form of godliness, and deny the power of it*, declare themselves plainly by their conversations to have no Grace in their hearts, he bids us *from such to turn away*, 2 Tim. 3. 5. (11.) The creeping in of corrupt members into Churches, the best Churches, is so far from being an Argument to lay aside all Rules and care of the Church in admitting members, that its a strong Argument to put them upon all Christian care; if so many enemies get into the Garrison, when every man that cometh in is questioned, what will there be when there is no watch nor care at all? because that Believers after all their watching, praying and believing have some sinful weaknesses, should they neglect all care and duty? this were a strange Argument; Nay, but therefore *watch and pray*, and strive and believe for power against corruption. (12.) The way to come out of confusion into Church-order, is by godly mens joyning together as a Church of Christ upon good satisfaction of one anothers Grace, and

so

ſo to chuſe their Officers that are to be their Overſeers in the Lord; the choice of whom by the Church is part of their liberty wherewith *Chriſt hath made them free*; that ſociety of people is no longer fit to be called a Church that muſt have their Officers impoſed on them. (13.) In the common way there is little like Church-fellowſhip; inſtead of watching over one another to keep one another up, there is watching for one anothers halting & rejoycing in them; inſtead of Heavenly Diſcourſe, ſwearing and curſing. (14.) Though the generality of people amongſt us do not in words deny Chriſt and the Doctrine of the Goſpel, but in words agree to it, as it is the Religion of their country commonly here profeſſed, yet they no otherwiſe profeſs it then they would do any other Religion, if it ſhould be publiquely commanded; as the main Body in King *Henry* the eighths time, and *Edward* the ſixt, Q. *Mary* and Q. *Elizabeth*, turned four times in twelve years: therefore let not wiſe and gracious men lay weight upon ſuch a ſandy verbal Profeſſion of men, that hath no ſigns accompanying it of Grace and ſincerity in their hearts. (15.) When Believers enter into Church-fellowſhip, what can be ſaid againſt a Holy Covenant, thereby profeſſing and declaring the full purpoſes of their hearts, to walk in all the Ordinances of Chriſt, and in the fellowſhip of that Church as

God

God ſhall give them light, aſſiſtance and opportunity; ſuch engagements in all Politique Bodies have their uſe. (16.) Although living together be convenient for thoſe that joyn in Church-fellowſhip, eſpecially ſome of them for to manage Church Affairs, that they may be alwayes preſent; yet rather then to live without the Ordinances all our dayes in a way ſatisfying to our own conſciences, we may joyn to the neareſt Churches till God open a door of opportunity for us at home. (17.) The Church is not the Officers, but the Body of the Saints, *Acts* 15.4. *And when they were come to* Jeruſalem, *they were received of the Church, and of the Apoſtles and Elders*; ſo that the Apoſtles and Elders were not counted the Church: and *ver.* 22. *then it pleaſed the Apoſtles and Elders with the whole Church*; ſo the Apoſtle in his Epiſtles to *Rome*, *Corinth*, and the reſt, calleth the Body of the Saints the Church; I know not how any Officers of the Churches can be the Church Repreſentative as ſome phraſe it, except they be Deputed and appointed by a Church to be their Meſſengers to tranſact any buſineſs for them and in their ſtead; and of Meſſengers of the Churches in that ſenſe we read in the Scripture. (18.) If that one thing were done among the godly in the Nation, that viſible Saints embodied together and choſe their Officers to go out before them in the Lord; all other

other differences about the power of particular congregations and the jurisdiction of Synods and the like, would either by light or love among the Churches be ſweetly compoſed; but while many godly Miniſters ſtand ſo ſtiff upon their former ordination, that will look for no ſolemn Call from thoſe Churches they count themſelves Paſtors of, and obſerve no way of admiſſion of members to maintain purity, and will manage all by themſelves as it were without either preſence or conſent of the Church, it may be a great inconvenience and hinder communion of their and other Churches, which might elſe more comfortably own one anothers Church ſtate notwithſtanding other differences; thoſe things are urged by the New *England* men with many Arguments; and that of the holineſs of thoſe that are to be admitted into Churches, is excellently defended by Mr. *Cotton* in that Book of his called *The Holineſs of Church members*, in which he anſwers all that is uſually brought againſt it; ſo that he that would with ſmall expence either of money or time ſee that point cleared, that may get that Book: (19.) To ſay that there hath been true Churches in *England* heretofore, no way proveth that there is a true Church in every Pariſh; for though there might be true Churches in ſome Pariſhes, it doth not follow that therefore there was in all: and becauſe that there

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was a Church in ſuch a place a hundred years ago, it doth not follow that therefore there is now: for God giveth Churches a bill of divorce many times; what is become of the Churches of *Aſia*, the Church of *Rome*? Hath not the Lord taken away their Church-ſtate? yet *Rome* ſtill holdeth Chriſt that died at *Jeruſalem* to be the true Chriſt, the denial only of which ſome conceive will only unchurch a people, and not their prophaneſs and wickedneſs otherwayes, be it never ſo great; a very ſtrange notion it is; but the Lord threatens to unchurch the Church of *Epheſus* for other grounds, beſides ſuch groſs Infidelity, as was intimated; yea though they had many excellent things in them, yet *Revel.* 2, 4, 5. *I have ſomewhat againſt thee becauſe thou haſt left thy firſt love; remember therefore from whence thou art fallen, and repent, and do thy firſt works, or elſe I will come unto thee quickly and remove thy Candleſtick out of its place, except thou repent*, where we may obſerve to our preſent purpoſe, (1.) That God doth ſometimes remove a peoples Church ſtate; for ſo I think all acknowledge that by *Candleſtick* is meant their Church-ſtate; for the *ſeven Candleſticks* were the *ſeven Churches*, *Revel.* 1.20. (2.) It ſhews us plainly, that though a people do not deny Chriſt that died at *Jeruſalem* to be the true Chriſt, but outwardly acknowledge and own him; yet if the Church

Church generally leave their firſt love, and grow formal and carnal, that there is to be ſeen no difference between them and unregenerate men, God will unchurch them, will own them no more (after ſome time of his patience and waiting for their Repentance) to be a Church and houſe of his. (3) That God doth not uſe to ſtay generations before he unchurch a people that fall off from him; for he ſaith in this place, *he will come quickly to remove his Candleſtick, except they repent.* God will not have Churches now look for ſuch forbearance as the Church of the Jews, which was an extraordinary thing, and not to be paralleld; but ſaith he, I come quickly, not to wait now many hundred years as I did upon the people of Iſrael. (20) Although the Officers of Churches have a power of order, yet they have not all Church-power; for the Church of *Corinth* were to conſent to put forth that Church act of excommunicating the inceſtuous perſon, 1 *Cor.* 5. 4. Though ſome officer for order-ſake be the mouth of the Church in the managing of it; they are by moſt allowed to chooſe their own officers, without which they ſhould fall ſhort of the priviledge of moſt ſocieties and relations in the world; and this is ſome act of power that moſt grant is ſeated in the Church: and thus was an Apoſtle choſen, *Act.* 1. and the Deacons, *Act.* 6 3. and El-

ders, *Act.*14.23. In that Synod they were not choſe neither by Magiſtrates or by the Officers of the Churches only, but by the body of the Church, *Act.*15.2,3. and ſo when any great affairs are to be tranſacted with another Church, the perſons commonly called the Meſſengers of the Churches are ſent not only by the Officers, but by the whole Church. *Act.*15. 23. 2 *Cor.*8.19. and theſe do repreſent the Church indeed from which they are ſent; therefore he ſaith in that place. *verſe* 24. ſhew ye to them, and before the Churches the proof of your love; to ſhew that what is done before them when they are thus delegated and appointed by the Churches, is done before theſe Churches; and the Church muſt ſay to *Archippus*, Take heed to the Miniſtry which thou haſt received of the Lord, and fulfill it, *Col.*4. 17. but for a man to come only by a Patron into a place that he looks upon as a Church, and is not ſolemnly choſen by them, and then will take all Church-power to himſelf, is far from being according to Rule. (21) Believers may join together in Church-fellowſhip, though they do not agree in every thing, if they agree in the main: Churches gathered upon rigid Principles of uniformity in every thing makes way for breaches: if men be found in the faith, and not of turbulent but peaceable Spirits, ſome miſtakes about leſſer matters may be born

with

with *until God ſhall reveal theſe things unto them.* (22) Its obſervable that godly Miniſters in moſt parts of the nation begin more and more to be unſatisfied with the common way of taking all to the Lords Table; though yet they differ what is the way of Reformation; but this ſerveth not only to countenance the peaceable and ſober ſeparation that is practiſed by ſome, but promiſeth much that God will reveal theſe truths of diſcipline more fully then hitherto: we know that the godly in the Biſhops times firſt began to ſcruple one Ceremony, and then another, and ſo light came in by degrees, it is a good thing to ſee that men cannot bear ſuch prophaning of Gods Ordinances, as hath been amongſt us, and that they labor for purity of ordinances, though they do not preſently come into Goſpel-order in every thing. (22) The Paſtors of the Churches muſt be godly.

It is a greater miſchief then many are aware of, that many that are publique Preachers, and count themſelves Paſtors of Churches, are not gracious men; yea by thoſe that put them into that work, and thoſe that ſit under their Miniſtry, it is not regarded whether they be godly, only that they have ſome learning and parts. (1) *John* 21. 15, 16, 17. Chriſt ſaith to *Peter, Loveſt thou me? then feed my Lambs*: Chriſt doth not ſend others to feed his Lambs

that neither love him nor them. (2) Mind the description of a Pastor or Bishop which are all one. 1 *Tim.*3. *He must be sober, no drunkard, apt to teach* from some gifts of knowledge and utterance that God hath bestowed upon him: he saith, *he must not be greedy of filthy Lucre*: Oh how many have entred upon the ministry meerly for filthy Lucre to get a living! he saith, he must not be a Novice, Νεόφυτος, a young plant in Christ; he must not be one that is newly converted; then surely he must not be one that is not converted at all. (3) The Duty of a Pastor requireth it also, as it is set down, 1 *Tim* 3. 5. that he is to take *care of the Church of God*: now a natural man hateth the Saints of God, and will sooner devour and make havock *of the Church of God*, then take care to preserve and comfort, and help it; so they are said, *Heb.*13.17. *to watch for the peoples souls*. And how can they do this that do not watch over their own souls? (4) We may consider also what rules the Apostle gives to *Titus* about this business. *Tit.*1.8. He saith, that they that are called to this office, must be *Lovers of good men*, and that none can be but a Saint; *hereby we know that we are passed from death to life, if we love the Brethren*; and he saith also, that he must be holy, ὅσιος, the same word that is used, *Act.* 13. 35. concerning Christ; and *verse* 9. he saith he must be one that

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will hold faſt the faithfull word, which there is no hopes that wicked men ſhould do when perſecution ariſeth becauſe of the word. (5) Men that are not viſibly Saints and called, are not to be members of a Church, notwithſtanding any parts and accompliſhments they may have, much leſs ſhould they be Paſtors of Churches. (6) A carnal Miniſter aſcribes all to his parts and learning in his work, and not to the *ability that God giveth*, 1 *Pet.*4.11, and ſo God hath not the glory. (7.) The Scripture ſaith that the prayers of the wicked are an abomination to the Lord, and a ſtinch in his Noſtrils. (8) Though many of them may have good parts, and may be ſeemingly ſound in the matters of Religion, yet we have no ground to think that they will continue ſound, becauſe the Scripture ſaith, that becauſe they have received the truth not in the Love and power of it, *God will ſend men ſtrong deluſions*, 2 *Theſſ.*2. (9) Though Chriſt ſent *Judas*, yet he was never a Paſtor of a Church of Saints, and he was outwardly a Saint, ſo in the eſteem of the Apoſtles; and Chriſt did it not for our imitation. Chriſt limits us, though we muſt not limit him, and there is a particular Reaſon given of it that the Scriptures might be fulfilled. (10) Chriſts words concerning hearing the Phariſes that ſit in *Moſes* chair, was rather a diſpenſation then

an injunction; and its one thing to hear occaſionally, and another thing to ſit down under a mans Miniſtry; and it was only upon ſome points about the Law, not in all things; for they taught that Chriſt was the Prince of Devils, and a Deceiver; leaſt of all did Chriſt countenance their Miniſtry in theſe words, to be good and lawfull; for ſee how Chriſt inveigheth againſt thoſe Phariſees, *Mat.* 15. as if he he had been made up of invectives. (11) The Apoſtle, 1 *Cor.* 2. 14. having ſpoken in the verſe before of the ſpiritual man *judging all things, and he himſelf is judged of none*, propounds that queſtion, *Who hath known the mind of the Lord that he may inſtruct him?* By him is meant the ſpiritual man; for of him he is ſpeaking, not of inſtructing the Lord; but ſaith he, *We have the mind of Chriſt*, and therefore can inſtruct them unto edification; ſo then this Argument is taken from their inſufficiency for the work, that a natural man cannot reach a Saint who is above him. (12) So the Apoſtle, 2 *Tim.* 2.6. ſpeaking of Miniſters, uſeth that compariſon, *the husbandman that laboureth muſt firſt be partaker of the fruits of the earth*; How elſe can he ſow? So hath a Miniſter need to be partaker of ſome experience of the blood of Chriſt and comforts of the Spirit; How elſe can he preach Chriſt feelingly and powerfully unto others? (13) We

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ſee whom God hath uſed for converſion. Thoſe that went under the name of Puritans and Nonconformiſts in the Biſhops times, and go now under many more names in the world; but it is with thoſe that are his ſervants that he is preſent: it is to them that he hath Promiſed to bleſs what they put their ſtands unto, and to be with them to the end of the world; it is not what God can do, or ſometimes hath done: for we muſt not limit him; but whether the Lord hath appointed the preaching of wicked men as an Ordinance of his for converſion of ſinners, or the building up of Saints. (14) In other things that are not of that concernment that this is, men will not truſt thoſe that have not experience; as in Phyſick, though a man hath read ſeveral Phyſick books, and is able to define diſeaſes, and to talk pretty well, yet you will not chooſe ſuch an one to be your Phyſician if he want experience; much leſs ſhould you truſt that man with your ſoul that hath only read ſome Divinity books, and ſo is able to ſpeak ſomething, if he have no experience of the power and ſweetneſs of the truths of God himſelf.

CHAP.

CHAP. XVII.

The right use of the Law.

THE Law we are speaking of is the moral Law, the ten Commandments, with what comment and exposition is upon it in the Scripture.

This Law is of excellent use. (1) It discovereth to us the holiness of God, that he would have his creatures live according to rule, and not in sin and Confusion. (2) It serveth to discover sin to men, *Rom.* 7. 7. and to this end all are to get knowledge of the Law, *Rom.* 7. 1. and we are often to examine our hearts and lives by the Law, and to know the Law in the spirituality of it, that we may see spiritual and secret sins. (3) The Law serves to awaken the consciences of natural men with the fear of hell and damnation, and to set them more seriously to look after their eternal condition: but those that are in Christ they are not to fear hell by the Law, because they are freed by Christ from the damning power of it. (4) The Law rightly understood, will shew a soul an utter impossibility that ever he should get life by own works and righteousness; for the Law requires perfect obedience, gives no strength to obey,

obey, admits of no repentance, neither will be ſatisfied to inflict temporal puniſhments and afflictions, but throws the ſinner into hell, and lays him up there for ever, except the ſoul hath intereſt by Faith in the perfect righteouſneſs of Chriſt which fully anſwereth the Law. (5) To Believers the Law may be a conſtant help to thankfulneſs: they ſee the *ſtrength of ſin*, 1 *Cor.* 15. 56, 57. that is, the power that ſin hath to damn, is from the Law, becauſe it is the breach of Gods holy and righteous Law: now to ſee how Chriſt hath delivered them from all the curſes and damning power of the Law, this may make them cry out, *Thanks be to God that hath given us the victory through Jeſus Chriſt our Lord.* (6) The Law is taken into the hands of Chriſt, and is made a rule for Believers to walk by; the Believers Salvation or Damnation doth not depend upon his obedience or diſobedience to the Law, for he is freed from the Law as a Covenant of Works; yet he is not freed from duty and filial obedience; but the Law, as it is a rule of obedience ſtands in force, and is to be obeyed by all Believers; Several reaſons to prove it. (1) Chriſt expounds the Law, *Mat.* 5. and cleareth up the ſtrictneſs and ſpirituality of the Law more. (2) Elſe the breaking of the Law would be no ſin, which would be a monſtrous opinion. (3) The ſame things that the Laws forbids are

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ſet down in the new Teſtament to bring damnation, 1 *Cor.* 6. 9. 10. as Idolatry, Adultery, Theft, Covetouſneſs. (4.) The new Covenant promiſes the putting of Gods Laws into our mind, and writing them in our hearts. *Heb.* 8. 10. therefore the Goſpel is no enemy to the Law, but writes it in our hearts, as it was written in ſtone, and gives us principles to obey it. (5) *Paul* after his converſion looked upon it as a mighty work of Gods Spirit upon him, that he *delighted in the Law of God after the inward man*, Rom. 7. 22. that is, that God had given him a heart to delight to do thoſe things the Law called for, which ſhews that Believers are to make the Law as a rule of obedience. Thus a Believer is not *without Law to God, but is under the Law to Chriſt*, as *Paul* ſaith he was, 1 *Cor.* 9. 21. that is, as the Law is taken by Chriſt into his own hands, and held forth by him to his people, as a rule for their obedience to him: ſo a Believer is under the Law: every Command of it, and every breach of it is ſin, even in Believers. The Believer is not freed from the *Do this* of the Law, but when the Law ſaith, *Do this and live*, he is freed from that; he doth not expect life by his doing thoſe things in the Law, for he is *juſtified freely by Grace, he liveth not by his doing, but by the faith of the Son of God, who loved him, and gave himſelf for him.* And for the threatnings of the

Law

Law, Not do this and die, *the soul that sinneth it shall die*; this a Believer is freed from, for *there is no condemnation to them that are in Christ Jesus*, Rom. 8. 1. *Christ hath redeemed them from the curse of the Law, by being made a curse for them*, *Gal.* 3. 13.

Quest. *How may a man know whether he hath a Gospel-work upon his heart, or that he is yet under Law as a Covenant of works, and hath only legal Workings upon him?*

Answ. 1. Such as do not think it is a hard thing to come off from the Law, as a Covenant of works, to trust alone in the righteousness of Christ, such may well suspect that there hath been only a legal work upon them; for its the hardest thing in the world to rest only upon Christ, though it is easily said. (2) Such as do not know the Law from the Gospel, and the Gospel from the Law in their main Principles and terms: there are too many that know not in the least measure, no not with a notional knowledge what the difference between the Law and the Gospel is; such may well think that they are not yet come off from the Law as a Covenant of works. (3) Such as have their hearts rise against Gospel-preachers and Professors, as *Gal* 4. 29. *As then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.* A man that is upon the Law for life, hath a strange enmity in his heart

heart againſt thoſe that look to be juſtified freely by Grace. (4) Such are under the Law as a Covenant of works, as cannot bear the vilifying of mans righteouſneſs as to Juſtification, though he heareth the ſame perſons urge it never ſo vehemently as to Sanctification, and walking before God to all well pleaſing: O if thou canſt not freely ſay that all thy own Righteouſneſs is as menſtruous rags, and that when thou haſt done all, thou art but an unprofitable ſervant, then thou maiſt juſtly fear thy eſtate. (5) Such as think they have kept the Law themſelves, like the young man in the Goſpel, *All theſe things have I kept from my youth.* (6) Such are under the Law yet as have had legal breakings for ſin, but never had the leaſt Goſpel ſorrow for ſin, who have never in the leaſt mourned for ſin, becauſe it peirced Chriſt, but only becauſe it pierceth themſelves.

Let all labor for a right underſtanding of the Law, in which take their directions. (1) Look upon the Law as requiring perfect obedience; ſo ſtrict as that it will not abate one farthing to a ſinner: there is no compounding with the Law. (2) Count your ſelves utterly unable to keep the Law. (3) Count the forfeiture for breaking of the Law to be no leſs then eternal damnation. (4) Always look upon Chriſt as having a righteouſneſs anſwering the Law fully,

fully, *Rom.* 10.3,4. *Rom.*8.3,4. (5) Count your ſelves under all the wrath and curſes of the Law, except you be in Chriſt, *Gal.*3. 10. whatſoever are the intentions of God, and the merits of Chriſt for an elect perſon yet uncalled, he being conſidered as a child of old *Adam*, he is under the curſe; he doth not in his own perſon enjoy the ſtate of freedom which God hath graciouſly purpoſed to beſtow upon him, and the Lord Jeſus hath purchaſed for him, though yet it is impoſſible for the Law to throw the Elect perſon into hell, becauſe God will certainly beſtow upon them in his own fit ſeaſon the Grace that Chriſt hath purchaſed for them. (6) If you be in Chriſt, reckon not your ſelves to have to do with the curſes and threatnings of the Law, but ſee them all taken away by Chriſt from you. (7) Often ſeriouſly remember that many periſh everlaſtingly by their miſtaking of the Law, and reſting in the Law; that you may ſee by the Epiſtle to the *Romans* and *Galathians*, where the Apoſtle ſhews the danger of reſting in the Law, and ſhews how forward men are to do ſo. (8) Never go out in your own ſtrength to obey the Law, but fetch ſtrength from the promiſes of the Goſpel to obey the commands of the Law. (9) In the reading of Scripture obſerve what places are moſt properly Law, and what places are eſpecially Goſpel, and make thoſe which

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are Law and Duty to come in after free Juſtification, to come in as filial obedience to the Lord. (10) When a ſoul hath been enabled to yield a good meaſure of obedience to the Law and Commands of God, yet he muſt rely upon the Lord Jeſus by faith as freely and alone juſtifying him: he cannot ſpare the leaſt part of Chriſts Righteouſneſs after all the holineſs he hath attained to, but is ſtill to deſire to be found in Chriſt, not having on him his own righteouſneſs, but that which is by the faith of Chriſt, the righteouſneſs which is of God by Faith.

CHAP. XVIII.

The true Humility that is in the Lords People.

ALL Saints have more or leſs a humble frame of heart, that whatſoever Grace or Gifts God beſtoweth upon them, they have low thoughts of themſelves.

1. How a humble frame of heart is ſhewn towards the Lord.

2. How a humble frame of heart is ſhewn in our carriage towards other Saints.

I. Towards the Lord. (1) When after all our

our duties and performances we look upon our ſelves but as *unprofitable ſervants* and infinitely unworthy that God ſhould deal ſo graciouſly with us, but we look upon all as free grace; without this a man hath no Goſpel humility, but is a proud Phariſee, whoſe heart is puffed up with his own righteouſneſs, and doth not *glory only in the Lord.* Where there is true humility of heart, the Soul ſaith with *Jacob, Geneſis,* 32. 10. I am not only unworthy of of Chriſt and Heaven, but I am *leſs then the leaſt of all the mercies and faithfulneſs which the Lord hath ſhewn to his ſervant*; but a man under legal workings only, hath a deſperate proud heart againſt God ſtill, and is fit to ſtand upon terms with God, that he hath no cauſe to damn him, though he in words confeſs he might do it. (2) This is true humility of heart when a man can loath and abhor himſelf for ſin, as *David, Pſalm* 51.3,4. *Job.* 42. But when a man can think of old ſins, and new ſins, and no way affected, its a ſign of a proud unhumbled heart. (3) When a ſoul is in ſome meaſure ſubmitted to all Gods dealings, to all chaſtiſements and afflictions, as *David, Pſalm* 39.9. *I was dumb and opened not my mouth, becauſe thou didſt it*; there is much humility of heart ſeen in this when we are willing God ſhould do with us, our Eſtates, Relations and enjoyments as it ſeemeth good in his own eyes:

a proud heart will not bear to be croſſed; but ſaith a humble heart, Though it be a grievous affliction that is befallen me, yet it is from the Lord, and I will be dumb and not open my mouth againſt it, becauſe he doth it. (4) When a ſoul goes on to wait for a mercy and beg for a mercy when God delays a mercy, and ſeemeth to ſlight the ſoul; and yet now for the ſoul to wait and not to ſtir from the door of Mercy, but beg the Alms more humbly and ſubmiſſively, this is like the woman of *Canaan*: indeed ſhe doth not go away in a ſnuff: let Chriſt call her dog, and ſhe ſaith Truth, Lord I am no better; yet Lord, give the dog a few crums, but hearts that have not been truly humbled will fling up praying and hearing preſently; if they cannot find Comfort ſoon; like a ſturdy Beggar that, if the Alms do not come preſently, goeth away in a rage: O but there is many a humble heart waits and prays many a year for a mercy. (5) When a ſoul can ſubmit to God when he takes away a mercy that he had given us but a little before. O ſaith a proud heart, when God takes away a mercy; If God had never given me it, it had been better; I could have been content to have been without it; but did God give me Eſtate, Children, Honour to take them away ſo preſently again? O but ſaith an humble heart, I was unworthy to have this mercy at all; I have cauſe to bleſs God that I have had

had any ſun-ſhiny weather in my jorney. (6) It ſhews humility of heart, when after God hath made great uſe of a man, and God will now lay him aſide, that yet now we are well content, and take great care that Gods work may go on, though we be not imployed in it; as *Moſes*, *Num.*27.14,15,16,17. when the Lord told him that he ſhould die and not lead the people into *Canaan*, becauſe of that ſin at the water of *Meribah*, he doth not ſtand npon terms, and ſay, After I have done ſuch great ſervice, wilt thou be angry for ſuch an offence, that I, who have had ſuch a great deal of care and trouble with this people, ſhould not ſee the end of the work? No, No; he doth not ſay a word to excuſe his ſin, or to ſhew the leaſt diſcontent that he was laid aſide, but takes care for the work going on when he is laid aſide: ſaith he, *Lord ſet a man over the Congregation that may go in before them and go out before them, that the Congregation of the Lord be not as ſheep without a Shepheard*: a proud heart would have been ſo offended that he would not have cared what became of the work, if he were laid aſide.

So ſecondly, Humility of heart is ſeen in our carriage towards other Saints: As (1) when we look upon our ſelves as the leaſt of all Saints, as *Paul* ſaith of himſelf, ſaith an humble heart, Though it may be I can diſcourſe better, yet I

cannot pray ſo well as younder poor Saint, or I cannot truſt God in ſtraits and difficulties ſo well as he, or I have not that Goſpel ſimplicity that he hath, or I am not ſo forward to heavenly diſcourſe as he is; or ſaith an humble heart, Younder Saint can ſubmit better in affliction then I; or ſurely he hath not ſo vain a heart as I, or ſurely he hath not ſuch diſtractions in duties as I: ſo that an humble heart in one reſpect or another doth truly look upon himſelf as the leaſt and unworthyeſt of all Saints. (2) When we can take a reproof from the meaneſt Saint in the world, the meaneſt for Eſtate or Gifts: whereas a proud heart ſaith, If ſuch a one had told me of my fault, I could have born it; but for ſuch as you to reprove him, he cannot take it well: but ſaith an humbly heart, Lord I bleſs thee that thou openſt the mouths of any to deal faithfully with my ſoul. (3) Where there is an humble heart, we are deſirous to partake of the Light and gifts of others as well as ſhew our own. (4) An humble heart doth not envy others that out-go him in Gifts and Grace, and ſucceſs, and are more honoured then he is, as *John* did not envy Chriſt that he out-ſtripped him, *John* 3. 26, 27, 28. but could cheerfully bear witneſs unto Chriſts deſerts, though he eclipſed him. (5) An humble heart can condeſcend to the meaneſt office

to

to be ſerviceable to poor Saints: a proud heart is fit to think it a diſparagement to go to the houſes of poor Saints, and to be ſeen with ſuch mean people: but ſaith an humble heart, Its a great Mercy and favour that I may enjoy Communion with the Lords people, or be any way ſerviceable to them; though they be never ſo mean and poor. (6) An humble heart is not ſo delighted and tickled, and puffed up with applauſe and commendation from others, but many times is the more humbled upon it, and is more ſenſible of his own unworthineſs.

All Saints have cauſe enough to be humble and very low in their own eyes: as for the ſins of our unconverted Eſtate, which we ſhould often think of ſo as to admire Gods free Grace, in calling of us out of darkneſs, and to have new ſorrow for old ſins; ſo as to put forth freſh acts of Faith for pardon; ſo as to avoid all Occaſions and Temptations to draw us to thoſe old ſins again; ſo as to rely mightily upon Chriſts ſtrength to keep us; and ſo as to be humble and very low all our days. The Lord many times ſets on old ſins upon the Conſciences of his people with ſome terror; but then it is uſually when we are either in danger of falling into thoſe ſins again, or have our hearts grow proud and puffed up,

forgeting what we were formerly, but that God hath loved us freely.

And so our daily sins after Conversion, our deadness and formality, and unserviceableness, all call for great humility of heart and self-abhorrence.

CHAP.

Chap. XIX.

Some directions for Believers in their walking with God, and their converſation in the world.

1. Let all Saints be well acquainted with Gods workings upon their ſouls, the time and manner; and be ſenſible of the backwardneſs and oppoſition of their own hearts to all the grace that God hath wrought in them: that God hath magnified his Grace exceedingly in all the good that he hath done them: Our Iniquities and the ſtubbornes of our hearts teſtifie againſt us; but God hath made it appear that he hath done all that he hath done for us for his own names ſake.

2. Be ſenſible of the corruption of our hearts; remember all the iniquities of our youth; get ſound Repentance for the ſins of our unregenerate eſtate when we knew not God; obſerve our great

backſlidings, ſince our Converſion, and the ſins that do moſt eaſily beſet us, and loath our ſelves for them, and beg ſpecial Grace and ſtrength from Chriſt where we are moſt weak and tempted.

3. Renew our Faith daily upon Chriſt, and meditate upon Gods free Grace in Chriſt, which is not only to be taken as a cordial in ſome ſwooning fits, but our daily food; for we live by the faith of the Son of God, *Gal.*2.20.

4. Getting Intimacy with the ſpirit of God, and wait daily for his comforting, teachings, ſtrengthnings and ſanctifying influences, and ſeaſonable bringing of Scriptures and truths to our remembrance: refuſe not his light when he would teach us any thing, though it be a deſpiſed, perſecuted Truth, and never ſo contrary to our former apprehenſions; quench not his motions when he would put us upon any duty; reſiſt not his motions to ſtop us in any way of ſin: be thankfull for all his viſits: for his viſitations preſerve our Spirits; we will thank

thank a godly man for a visit, much more the blessed Spirit: count all our Prayers and services but as dead carcases, if there be not the Spirits breathings and influences in them; grieve him not who is our Comforter, and makes us glad: be not proud of his enlargements, but let him have the praise of them.

5. Be constant in all duties and Ordinances, private and publique, and be carefull that we neither be dead nor formal, nor rest in our duties; pray against distractions in duties, which is a sin that is very hardly mortified.

6. Watch against errors in judgement, be not taken with the outward appearance of those that bring opinions, knowing that Deceivers will come in Christs name, *Mat.* 24. and will transform themselves into Ministers of righteousness: Nay, follow not men that are really godly without light out of the word; for godly men know but in part: do not reject every thing that seemeth to be new; for many Truths,

especially about Discipline, are revealed in these last times, which godly men in former times were ignorant of; that though God revealed to them the necessary Truths to Salvation, yet in other things they are mistaken.

7. Expect Temptations every day, and be sensible of our own weakness to stand in an evil day; labor to know that our Temptations are Temptations; don't venture upon Temptations, don't come too near the devils forts, and think we can retreat when we will: don't think that the devil plays only one game at once: he hath many stratagems at once; if he cannot prevail to draw to sinfull lusts, he will endeavour to draw to Error: if he cannot sink the soul with terrors, he will labor to puff it up with Gifts; be not confident when we have gotten a victory over Satan, and think we have routed him: he will not leave us so, but will rally his forces again, and give us open battell or lie in ambush for us; Sometimes Satan only feigns himself

himſelf to be overcome, and comes afterward with more ſucceſs; yea a ſoul that hath got the better through the ſtrength of Chriſt in ſome great temptation wherein Satan hath ſeemed to fight with all his forces, yet may be worſted in a leſs temptation, if Chriſt the Captain of our Salvation do not lead us on.

8. Be well skilled in the Promiſes, and meditate in them day and night, and go not to the Promiſe, upon legal terms: cloſe with the Promiſes of free Grace, ſuch as, *Ezek.*36.27,28. *Jer.* 31.32, 33. before we cloſe with the Promiſes that are made to Grace already wrought, ſuch as are made, *Mat.*5. *to ſuch as are poor in Spirit, and hunger & thirſt after righteouſneſs*: cloſe with Chriſt before we cloſe with the promiſes: for all the Promiſes are *Yea* and *Amen* in him, and through him to them that are in him, 2 *Cor.* 1. And they are made firſt to Chriſt, *Gal.*3.16. as the head of the Elect; let every Promiſe be as a ſtream to lead us to Chriſt, the head and wel-

especially about Discipline, are revealed in these last times, which godly men in former times were ignorant of; that though God revealed to them the necessary Truths to Salvation, yet in other things they are mistaken.

7. Expect Temptations every day, and be sensible of our own weakness to stand in an evil day; labor to know that our Temptations are Temptations; don't venture upon Temptations, don't come too near the devils forts, and think we can retreat when we will: don't think that the devil plays only one game at once: he hath many stratagems at once; if he cannot prevail to draw to sinfull lusts, he will endeavour to draw to Error: if he cannot sink the soul with terrors, he will labor to puff it up with Gifts; be not confident when we have gotten a victory over Satan, and think we have routed him: he will not leave us so, but will rally his forces again, and give us open battell or lie in ambush for us; Sometimes Satan only feigns himself

himself to be overcome, and comes afterward with more success; yea a soul that hath got the better through the strength of Christ in some great temptation wherein Satan hath seemed to fight with all his forces, yet may be worsted in a less temptation, if Christ the Captain of our Salvation do not lead us on.

8. Be well skilled in the Promises, and meditate in them day and night, and go not to the Promise, upon legal terms: close with the Promises of free Grace, such as, *Ezek.*36.27,28. *Jer.* 31.32, 33. before we close with the Promises that are made to Grace already wrought, such as are made, *Mat.*5. *to such as are poor in Spirit, and hunger & thirst after righteousness*: close with Christ before we close with the promises: for all the Promises are *Yea* and *Amen* in him, and through him to them that are in him, 2 *Cor.*1. And they are made first to Christ, *Gal.*3.16. as the head of the Elect; let every Promise be as a stream to lead us to Christ, the head and wel-

wel-ſpring of the Promiſes, who hath all that in him, that all the Promiſes put together do contain.

9. Though in our young time we have been carried out in holineſs in ſome comfortable meaſure, yet be careful leaſt in our old age, and when we have been Profeſſors a great while, we do not fall off from our firſt love and zeal, and tenderneſs of Conſcience: we read of *Aſa*, 2 *Chron.* 15. what great things he did for God in his young time; yet in the next Chapter we ſee how much he fell; and *Solomon* in his young time was fearfull of Idolatry, but in his old age he was mightily carried away with it: not only young Chriſtians but old Saints of twenty or thirty years ſtanding, had need walk circumſpectly.

10. Practice that great duty of ſelf-examination daily, and deſire of God to ſearch us, and try us, and make us to know our iniquities, and give us ſound humiliation for them; for godly men may

may lie a great while in a ſin before they be truly ſenſible of it, as *David*, before he was truly ſenſible of that ſin of Adultery, as appears by 2 *Sam.*12. that it could not be leſs then three quarters of a year: for when the Prophet *Nathan* came to him, the child that he had by *Bathſheba* was born; for in the fourteenth v. *Nathan* told him that the child that was born to him ſhould die: and ſo verſe fifteen, The Lord ſtrake the child: and ſo for his ſin in numbring the people, 2 *Sam.* 24. 8, 9, 10. it was nine moneths and twenty days that the people were numbring; and all that time *David* was not ſenſible of the ſin, but in the end of that time: the Text ſaith, His heart ſmote him, and he ſaid I have done very fooliſhly; and what a ſad thing is it, that a ſin ſhould be three quarters of a year unrepented of, and ſuch great ſins! A Saint of all men in the world had need have his eyes about him; and if it be poſſible, have a thouſand things in his eye together: and ſurely if there are ſome ſins that we commit

mit and don't know them, and mourn only in the general for them, we ſhould mourn the more for theſe ſins we are convinced of, and apply Chriſts blood to cleanſe us from ſecret faults.

11. Think daily of the greatneſs and freeneſs of Gods Love to us, who hath taken ſuch a courſe of mercy to us, when he might have taken a courſe of Judgement: well ſaith the Scripture, *That as the Heavens are higher then the Earth, ſo is his mercy towards them that fear him*: and ſo are his thoughts of Mercy above ours: What is all our mercy and pitty unto His? *Peter* talks to Chriſt of forgiving ſeven times a day; Chriſt tels him Ay, ſeventy times ſeven; ſuch is Gods forgiveneſs, his Mercy: our mercy to others is commanded, and is our duty; but Gods mercy is free: our mercy to others ariſeth from Gods mercy to us; but Gods mercy ariſeth from him ſelf; our mercy is but to ſome few, his to thouſands and ten thouſands: we oftentimes repent

pent of our Mercy, he repenteth not: O whilſt we live, and when we die, think much, and ſpeak much of free Mercy: O the infinite expreſſions of it in the giving of Chriſt for us, and to us! What a Miracle of Mercy is our perſeverance, notwithſtanding all our backſlidings! the daily meditation of free Grace is an approved receipt againſt hardneſs of heart: this will ſoften the heart and bring it to godly ſorrow for ſin to admiration: we are ſaid to have hearts like an Adamant ſtone, *Zech.*7. Now the Adamant ſtone is the hardeſt ſtone in all the world, it will cut glaſs with eaſe; no hammer nor fire will ſtir this ſtone: yet this Adamant ſtone being ſteeped in Goats blood new and warm, that will ſoften it; ſo will our adamant hearts be ſoftened, being ſteeped in the thoughts of Gods free Grace, being ſteeped in the blood of the Lord Jeſus that ſcape-goat that carried away our ſins into the Land of forgetfulneſs.

12. Though

12. Though we ſhall have daily infirmities whilſt we are here below, yet watch againſt ſin, and eſpecially have a care we make no eminent turns from God: there are ſome ſins that grieve Gods Spirit above others. *David* had many ſinful failings, he told a lye to *Abimelech*, 1 *Sam.*21.2. feigned himſelf mad, 1 *Sam.*21.13: made a raſh oath concerning *Nabal*, 1 *Sam.* 25.22. was very cruel to the *Ammonites*, 2 *Sam.* 12. numbred the people in ſelf-confidence, 2 *Sam.*24. commited Adultety with *Bathſheba*, 2 *Sam.*11. Yet it is ſaid of *David*, 1 *King.*15.5. that he did that which was right in the eyes of the Lord all the days of his life, but in the matter of *Vriah*. Some think it is ſpoken of his Government, that that only was amiſs in his Government that he murdered *Vriah*; but I rather think that this is only mentioned becauſe it was the moſt eminent turn from the Lord that ever *David* made: the ſin that grieved the Spirit of God above all other, in com-

compariſon of which God did not take notice of other failings: that ſin of murdering *Uriah* was a mighty deliberate contrived ſin, 2 *Sam.* 11.. He wrote letters about it and plotted it, which is a great aggravation of any ſin: and he might have many checks of conſcience that while it was a bloody ſin; it was a very diſingenuous ſin to take away his life that was fighting for him, it was a cloaked ſin, 2 *Sam.* 11.25. He put it upon the chance of war; it was a very ſcandalous ſin, and his Adultery might be comprehended in it, for that was againſt *Uriah* as well as the murder: it was the effect of his Adultery: and where one ſin is the effect of another, it is a great aggravation of it: O therefore watch and pray, that though we have many weakneſſes and much deadneſs, yet that we may not ſo wickedly depart from our God.

13. Labor

13. Labor to be heavenly in the night ſeaſon; we are but a little heavenly in the day time: we had need be heavenly in that time of retirement in the night ſeaſon: *David* meditated of the Lord in the night watches and at the dawnings of the day: commit our thoughts to God in the night ſeaſons to prevent vain and ſinful dreams. God can leave a ſweet ſavour upon our ſpirits in the night.

14. Obſerve when we pray for others what hints of Gods Spirit we have that he will hear us: God hath a ſecret way to bring ſome into our prayers, and to caſt others out of our prayers, as *Jer.* 7.16. God bad *Jeremiah* not pray for the people: its a ſad thing when a Miniſter finds no enlargement of Gods Spirit to pray for the people where he liveth: but I ſay, obſerve when we pray for any wicked man or for our relations, what hints of Gods ſpirit are upon our hearts that we ſhall be heard; a praying

ing Father ſometimes praying for his child in the cradle may have ſuch faith in Prayer, ſuch hints of Gods Spirit, that he knows God will anſwer theſe Prayers, though it be twenty years hence, and he be dead and gone: others again when they pray earneſtly for their Children, find no Faith, no Promiſe, no impreſſions of Gods Spirit all their days that God will hear them for them.

15. Lay up Prayers for jorneyes and travails that God would make us heavenly and holy abroad as well as at home: beſides the need we have of his protection from the dangers that are in Travail: but the danger of ſin is moſt to be taken heed of: many men will commit thoſe ſins abroad that they will not at home. *Iudah*, *Gen.* 38. 14. at *Timnah*, a City of the *Philiſtines* fell into the ſin of whoredom with his daughter in Law unknown: this ſin he committed abroad in his jorneying which he was zealous againſt at home, and

would have his daughter in law burnt for it : Therefore I ſay, Lay up Prayers afore hand for all our travails, not only for outward Protection and ſucceſs in our affairs, but for our Spirits, that God would keep them holy and in communion with himſelf ; for abroad we may have theſe temptations that we have not at home, and we may want the company of Saints which hath a ſecret, ſtrange influence upon the Spirit ; abroad we may want ſuch opportnnities of ſecret duties as we have uſed at home, which may put the heart much out of frame.

16. Its a great matter in Religion for Saints to walk with God in our relations ; if our Parents be alive, we are to honor them, and be ſubject to them : ſo was Chriſt to his Parents for our example, *Luke* 2.51. yea the Apoſtle would have Children requite their Parents for all their care and coſt, and not be ſtuborn and undutifull, if they don't do for them as they would: if God brings into the Relation of a Husband, he is to love

love his wife, and not be bitter and harſh, and like a *Nabal*; that the wife may not miſs her other dear relations that ſhe hath left to cleave unto him, but find all made up in his love; yea, if the wife be barren, the husband muſt not think much with her; when *Hannah*, 1 *Sam.* 1. 6, 7, 8. was troubled becauſe ſhe bare no Children to her Husband *Elkanah*, he comforted her and ſaid, Why art thou grieved? Am not I better then ten Sons? If God calls to the relation of a Wife, we know what directions the Scripture gives for the Wife to be ſubject to her Husband: yet many godly women that are cloſe walkers and tender-conſcienced otherways; yet do not ſeriouſly conſider enough, lay that Duty upon their conſciences; but though their Husbanbs through their Love may cover it, yet they muſt look upon it as a ſin before the Lord. Let Husband and Wife beg of God to give them ſuitable affections one to another, and mingle all their conjugal love with ſpiritual: If God

call to be a Father, then the Scripture tells us, that we muſt bring up our Children in the nurture and admonition of the Lord: be not an *Eli* to our Children: he though he was a good man, yet failed much in this, 1 *Sam.*2.22, 23, 24, 25. he was too indulgent to them; for he ſhould not only have ſpoken as he did, but he ſhould have reproved them more ſharply, and ſhould have put his ſons out of their office in which they were ſo wicked: bleſs God if he work Grace in our Children, for he is not bound to them; he hath no need of our poſterity, but can take out of the prophaneſt families if he pleaſe; the moſt eminent Saints have had prophane Children: care not only for outward things for them, but that they may be the Lords, that when we are dead and gone, they may know the God of their Fathers, and when we are rotten in our Graves, they may ſtand up in our ſteads to own and love, and walk with that bleſſed God that we in our pilgrimage walked with. If God call

us to be masters of Families, and have servants; then we are as *David* to walk in our houses with a faithful heart, instruct our servants and family in Gods ways, as God knew *Abraham* would do, and forbear threatning, and give them that which is right for their service: and if they be sick, not to throw them off to shift for themselves; but as the Centurion went to Christ for the cure of his servant, so should we look out for cure for them. If we be to marry, we are to marry in the Lord, not to marry carnal yoak-fellows for their beauty or riches: some have paid dear for that; for while they have married carnal yoak-fellows, they have either been carried too much away with their sins, or have lost so much of their Liberty in Gods ways, that they have gone with sorrow to their graves.

Be well acquainted with the Covenant of Grace, get distinct knowledge of it: Many Professors are very dark in the blood of Christ, insomuch that

they looſe their peace almoſt upon every ſinning, and ſo have legal repentance for ſin, when they ſhould have Goſpel-repentance, which is the Repentance that Believers ſhould have, called, *Zach.* 12. 10. mourning over Chriſt crucified, and mourning as for an only Son, which is not only great mourning but mourning out of Love.

18. Count upon oppoſition from the world, and never think if we walk with God, to eſcape the worlds cenſures: the thoughts of this to frame our actings in Religion, ſo as to keep peace with carnal people, hath made ſome comply ſo far as to loſe their zeal, and be a ſhame to Religion.

19. When we have any orderly opportunities put into our hands in any thing, to lift up the name of God in our generations, let it not ſlip, but put our necks to the work if we are clear in the work and our call to it; for it may be

be there will never ſuch an opportunity of ſervice to God be put into our hands all our days again: now is our working time, now we have opportunities for Reformation and converting others, which we ſhall not have in the Grave whether we are going.

20. Walk in love with the Saints, break not with them upon every ſmall difference of Judgement; if you ſee ſome truth that they are dark in; it may be they ſee much more in other things then you do: watch againſt the Beginning of differences: Do not every thing you may, when you are in the preſence of weak Saints, 1 *Cor.* 10.32. conſider the tempers of theſe Saints we converſe with, their natural tempers, their education, temptations, corruptions, and walk tenderly and wiſely towards them, carry our ſelves humbly towards all Saints, eſpecially when we differ in any thing from them: for many times not ſo much the thing wherein we differ from

from others, breaks love between, and us, as our high and proud carriage in that matter. In all our care to walk in love with the Saints, and not to give them offence, look up to God to ſend a Spirit of love between you; for ſometimes when a godly man hath it in his eye to order a buſineſs ſo as to give no offence to his Brother, yet not looking to God in it, offence is taken; whereas at other times when we have done that which might juſtly give offence to our Brethren, and our heart looks up to God to prevent offences and breaches, God covereth wonderfully theſe things, and holds our Brethrens eyes and thoughts from looking upon them, and ſo graciouſly prevents the folly and raſhneſs of our ſpirits in making a breach with our Brethren; for God can ſend an evil ſpirit of diſcord between men as he did in a way of Judgement between *Abimeleck* and the men of *Sechem*, *Iudg.* 9.23,24. And God can ſend forth a Spirit of Love that brethren may live to-

together in Unity: give always the reſpect that is due to godly men according to their age and condition that God hath placed them in the world: beware of vanity and unprofitable converſe with godly men. God oftentimes puniſhes that with fooliſh and cauſleſs breaches: let all our reproofs to our brethren be with tenderneſs and a Spirit of meekneſs, elſe they will provoke; forgive our brethren freely and from the heart what may be amiſs in their carriage towards us, as God for Chriſts ſake hath forgiven us: there will be ſomething amiſs in our carriages towards our Brethren; and if we do not forgive, where will our love be? Miniſter to the wants of the Saints according to our abilities, freely without grudging; do not unſaint our Brethren becauſe of ſome ignorance and error. The Patriarcks are ſuppoſed to have been ignorant that Polygamy, the having of more wives then one was a ſin: the diſciples ignorant of Chriſts death and re-

reſurrection at the firſt: viſit the Saints, thoſe that are the poor, eſpecially when they are under afflictions, not only to comfort them, but becauſe then uſually there is much good to our ſelves in converſe with them.

21. If God hath made our days hitherto days of outward proſperity, & compaſſed us about with fulneſs of the creature, watch againſt ſin the more. *David* committed thoſe three great ſins of murder, adultery, numbring the people, when he was in proſperity and greatneſs. And do good while we have eſtates or opportunity, and look and prepare for afflictions; don't think God will always uſe thee to ſuch fair weather; and if God continue proſperity, learn heavenlyneſs, not to ſtick in the creature; learn moderation not to ſurfet on the creature, and daily make wiſe obſervation of the vanity and emptineſs of the Creature.

22. If

22. If Afflictions come, ſee if thou canſt find out the particular cauſe of them, which ſometimes may be known by the time when it comes. As for *Nebuchadnezzar*, *Daniel* 4. 30. to be ſtruck juſt when he had been ſaying, Is not this great *Babel* which I have built; it was eaſie to know that his pride and vain glory was the cauſe of that woful affliction that came upon him; and ſo *Herod*, *Act.* 12. to be juſt ſmitten with death when the people cryed it was the voice of a God, and he took that to himſelf; it was eaſie to ſee that that was the cauſe of his death: ſo alſo we may ſometimes know the cauſe of our afflictions by that way of affliction that God uſeth to us: it may be ſo like our ſin as *Davids* affliction in the death of the Child that was by *Bathſheba Vriah's* wife. 1 *Sam.* 12. it was eaſie to know that that ſin was the cauſe of the childs death; and ſo *Adonibezeck*, Judg. 1. 6, 7. when he had his Thumbs and great Toes cut off, he preſently was convinced

ced what was the cauſe of the affliction, becauſe he had ſerved threeſcore and ten Kings ſo himſelf. Sometimes God ſhews us the cauſe of our afflictions by ſetting it up upon the hearts of our Brethren among whom we live; Sometimes he ſets it home upon our own Spirits that ſuch a ſin is the cauſe of it: but if the Lord never let us know all our days, the particulr cauſe of many afflictions: yet we are to kiſs the rod, ſubmit to his hand, ſearch and trie our waies, humble onr ſelves under his hand, and walk more cloſely with him in the whole courſe of our lives.

23. Take heed that we offend not with our Tongues; let our words be few, take not up moſt of the time in diſcourſe, when better gifts are preſent, but be ſwift to hear; let our diſcourſe be ſeaſonable to time, place, company; if they be wicked, ſuch diſcourſe as may awaken and convince; if they be ſtrong Saints, ſuch diſcourſe as may be

ſutable

ſutable to them; ſometimes it is not fit to ſpeak in the company of weak trembling Saints what horrible temptations other Saints have, unleſs it be to comfort them that they are not alone, but others of Gods children are tempted as well as they; otherways weak Saints many times fall into great torment of ſpirit that they ſhall be tempted as they are, and that they ſhall ſink under the Burthen. Do not uſe to commend your ſelves, neither affect in diſcourſe to give others occaſion to commend you: do not delight in rough and harſh ſpeeches; be wary to whom we open our hearts in ſecret matters, not unleſs they can keep Councell and give Councell; uſe heavenly diſcourſe among godly men: for want of that makes their company to be little better then other mens; in diſcourſe be not ſilent when there is cauſe to ſpeak, out of affected gravity; nor ſpeak out of forwardneſs or indiſcretion, when our ſilence is better.

24. Prize

24. Prize the Scriptures as the word of God; ſo they are called over and over: Bleſſed is he that heareth the Word of God and keepeth it. Now the Lord is revealing light out of the Scripture more and more, Satan tempts many to deny the word of God: all Scripture is given by inſpiration of God, 2*Tim.*3.16. Θεόπνευς, the breathing of God, 2 *Pet.* 1. 21. Holy men of God wrote the Scriptures, and they wrote them as they were moved by the holy Ghoſt, φερόμενοι, forcibly carried out of themſelves, and above themſelves by the holy Ghoſt; By the word of God, when the Scriptures are ſo called, is meant that which God hath ſpoken, that which he hath ſaid; and therefore for men to boggle at the expreſſion, and ſay the Scriptures are not the Word of God, but only Chriſt is the Word of God, it is as much as to ſay, the Scriptures are not what the Lord hath ſpoken, and what holy men wrote as they were moved by the holy

ly Ghoſt, as the holy Ghoſt indited: this is a horrible temptation: it is true, Chriſt is called the word, & ſo is he the Eternal Word of God; but the Scriptures alſo are the Word of God, the written Word of God. Where this temptation prevails upon men that they queſtion the Scriptures being the word of God, by degrees they throw up all Religion, all truths, one after another; and though they do it at firſt under the notion of living in the ſpirit, and of the Light within them; yet at laſt they turn very Atheiſts; and thus after a generation of groſly ignorant and ſuperſtitious perſons there is riſen up a multitude of deluded and erroneous perſons even in the fundamentals of Religion: But O let thoſe that are the Lords people ſtudy the word of God day and night; try all things by the Word; get ſutable hearts to the Word that we may underſtand it the better; look up to the Spirit that indited the Scripture to be our Expoſitor and comment

ment upon them; and often try our ſelves by the word, and take heed to all our ways according to the word; read it ofner then other books, and give up our hearts to all the Truths of it.

25. Lay up experiences which are better then Cabinets of Jewels; lay up experiences of the comfortings of the Spirit, of his gracious influence in prayer and other duties; lay up experiences of the raviſhing conſolation that flows from Chriſts blood; lay up experiences of the vanity and emptineſs of the Creature, and of Gods care over us to keep us from many ſins and errrors when we have had great temptations to them; take ſpecial times to meditate of all the ſpecial experiences we have had, both in inward and outward Mercy.

26. Beware of covetouſneſs and greedineſs after the things of this world; for there is no ſatisfaction in the creature; we think

think if we had ſo much as ſome others have, we could be ſatisfied; but this is certain, nothing but God can ſet bounds unto the deſires of mens hearts after worldly things; but our hearts, if they be ſet upon the world, will cry Give ſtill; all the world cannot redeem us from death, nor all our Silver or Gold buy off any of the pangs of death; and though men are earneſt upon the world for their Children, that they may leave them great matters to be ſome body in the world; yet we muſt know that the happineſs of our Poſterity doth not lie in our leaving them great eſtates; for if they never have Chriſt, it uſually makes them more ſinfull in this world, and more miſerable in the world to ~~world to come~~ *com*: yea God oftentimes raiſeth poor Children to greater Eſtate in the world then they ever come to, and blaſteth and cruſheth the great Eſtate that men leave without his fear; and though the next Heirs it may be may keep it together, yet their Heirs may ſuddenly conſume; and too often

the more money men lay up for their Children, the fewer Prayers they lay up for them; beſides, as Chriſt bids us beware of covetouſneſs upon that account, *Luke* 12.17. a mans life, that is, the comfort of it doth not conſiſt in the multitude of that we poſſeſs; not only the true comfort of a mans life doth not lie in multitude of riches, but in Communion with God; but the outward comfort of a mans life doth not conſiſt in the multitude of riches: many men of ordinary eſtates do enjoy more outward comfort then men of great Eſtates. How many great men have no comfort in their Eſtates! either God denies them of Heirs, and that is a torment to them, or gives them not Power to eat of that which they poſſeſs, or God ſendeth them ſuch pains and ſickneſs of Body, that they ſpend their days with grief, and their years with ſighing: Some way or other God ſends them ſuch croſſes and troubles that eat out all the comforts of their Eſtates: therefore let our Converſation

on be without covetouſneſs, and be content with the things which we have, though it be little; for God hath ſaid, He will never leave us nor forſake us.

27. Beware of diſtracting cares, fears & ſorrows about earthly things; for theſe heart-diſtracting cares are mighty contrary to the life of faith; they work not only death of ſoul, but the ſorrow of the world, and grief about theſe things, do haſten death of the body; they drink and ſuck up the juyce of our natural Spirits. All our diſtracting cares cannot add one Cubit unto our ſtatures; they cannot keep any of thoſe croſſes off; yea they provoke God to bring thoſe troubles and croſſes that we in an unbelieving way care and perplex our Spirits about; they make the troubles of our Pilgrimage more then otherwiſe they would be; for they provoke God to continue the rod longer upon our backs, and make the afflictions we have more tedious; as a man in the ſtocks, to take on, and gall his legs to get out, makes his ſuffering a great deal

more then it would be if he ſat quiet; there is no way but to ſubmit to God in all that befals us, and not to diſtract our hearts in a carnal way about troubles before they come, and be impatient and murmuring when they do come; yet a Chriſtian will find this a hard leſſon to learn.

28. Beware of the leaven of Hypocriſie as Chriſt calls it; leaven indeed that leaveneth and ſowreth our duties exceedingly: beware not only of groſs Hypocriſie, ſuch as declareth a man to be an Hypocrite; but lay aſide all other Hypocriſie that is more ſecret, as in ſuch particulars as theſe; (1) When we are to pray before others, not to depend upon the aſſiſtance of Gods Spirit as we do at other times, but to fetch in ſome fine expreſſions by the ſtrength of memory which we have uſed or read heretofore; this is an evil to be watched againſt. (2) Its the working of Hypocriſie in our hearts when we are enlarged in ſecret prayer, to have a thought

thought in our hearts to wiſh that ſuch and ſuch might hear us that they might think highly of our gifts. (3) And ſo when we purpoſely give others occaſion to commend us in conference. (4) Or when we undervalew our ſelves not in the humility and truth ofour hearts, but purpoſely that others might commend us. (5) Or when we boaſt of things beyond, or live and ſpeak at too high a rate of thoſe things that God hath wrought by us, & too highly commend thoſe that God hath wrought upon by us that we might have more praiſe.

29. Watch againſt ſpiritual pride, ſeeing that we have nothing but what we have freely received. Spiritual pride is of all things moſt contrary to the diſpenſation of Grace in Chriſt, wherein the Lord hath taken a way to ſave us, wherein we are nothing, but his free Grace is all in all: let all Saints look upon themſelves as the greateſt of ſinners; for though we have not committed many great ſins as Murder, and the like

like that others have committed, yet we have the ſame corrupt nature that the worſt of men have; and our ſins have aggravations that make us greater ſinners, as the light we have of the love of God to us in Chriſt, the Ordinances and means of Grace, all theſe aggravate the ſins of Believers: and though we may be higher in Gifts and in place then many Saints, yet be not high-minded but fear, knowing that you are therefore a City ſet upon a hill which cannot be hid; and God having given you eminent Gifts, and brought you to ſome eminent place, God will be more diſhonoured by your falls and miſcarriages, which is a mighty humbling conſideration that religion may have more diſhonor by you then by twenty other Saints failings.

30. Reprove ſin; for though ſome may turn again and rent you, yet ſometimes you may be an inſtrument of converting a ſoul; and if this fall out but once in all thy life, its a great Mercy; how-

however it is thy duty to leave it to the Lord to give ſucceſs in it.

31. Be not peremptory and too earneſt for the ſuddain removing of any affliction; for if that it laſts long, uſually the more good is done thy ſoul by it.

32. Be not weary of prayer and other duties, becauſe you do not always find ſuch extraordinary joys and communion with God, as ſometimes you have done; as ſometimes the Lord hath been ſo preſent in prayer with a Saint, that he cryed out, Lord I could ſpend eternity thus! Eternity thus! Then hours and days to be in duty is no weariſomneſs to the Spirit, though to the body: but at other times the ſoul is tyred with a ſhort walk, a ſhort duty: but continue in prayer and all duties; whether our Communion with God be more or leſs in them.

FINIS

Coman Died having one Son and two Daughters hee gave to his Son 100 to his Eldest daughter 80 to his Second daughter 70 Now this man being dead his Estate was worth but 240 I demand what each Child must have

100
080
070
250

If 250 — 240 — 100
100
24000

25/0) 2400/0 (96
15

If 250 — 240 — 80
80
19200

5/0) 1920/0 (76
17
20
4000

If 250 — 240 — 70
70
16800

25/0) 2400/0 (16
15

25/0) 1680/0 (67
8520
1000

25/0) 1000/0 (4

S: 96-00-0
1 D: 76-16-0
2 D: 67-04-0
240-00-0

CHAP. XX.

How the Lord is pleaſed effectually to call ſome after they have been long in their natural Eſtate, and have been very wicked.

GOd is pleaſed to ſuffer ſome of his Elect to go on a great while in Ignorance and to fall into great ſins before he convert them, as *Matthew*, *Zachæus*, *Mary Magdalene*, an elect perſon, yet God leaveth her to be poſſeſt with ſeven devils, and to be a Harlot before he convert her. *Paul* an elect perſon, yet God leaveth him a great while to go on in a Phariſaical way, and to be a grievous Perſecutor before the Lord convert him. The Thief upon the Croſs was an elect perſon, yet the Lord let him run on a long time in his ſins, & for theft he is ſentenced to die, & then the Lord converts him: now there are

many reaſons why the Lord in his infinite wiſdom ſuffers many elect perſons to fall into ſo much ſin before the Lord convert them; As (1) becauſe God will make it more eminently appeare that it was his meer Grace to ſave them and convert them: God doth convert many in their young time, before they have run into much prophaneſs; others God leaveth to go on a long time in prophaneſs; and though he could have converted them before, yet he doth it to magnifie his own Grace. (2) And God doth it that men might be the more humble after their Converſion, remembring what great ſins they fell into before the Lord called them. (3) Hereby mens converſion is more remarkable to themſelves and to others, and tends much to the awakening of others when they ſhall ſee a notorious ſinner ſo changed, it may ſtartle others exceedingly. (4) That the worſt of ſinners might not be hardned, and go on deſperately in their ſins, and ſay, There is no hope; no but

but ſeeing others converted after they have gone on ſo long in ſin that they might now come to Chriſt, and ſay, I will have no more fellowſhip with the unfruitful works of darkneſs, but caſt my ſelf upon the free mercy of God in Chriſt. (5) That we might uſe means to convert the greateſt ſinners, and not ſay, There is no hope that that Drunkard and that Worldling ſhould ever be converted, and ſo never uſe means to diſcover ſin and Chriſt to them. (6) That God might ſhew the certainty of Election, that thoſe that he hath choſen ſhall be called according to Gods gracious purpoſe, which purpoſe ſhall ſtand. By this we ſee that all the Father giveth to Chriſt ſhall come to him, and be effectually called, though they are long before they are converted. (7) Hereby God will ſhew us the infinite merit of his Sons blood that it will cleanſe from all ſin; that though an elect perſon hath ſo abounded in ſin, yet the blood of Chriſt is

able to ſave him to the utmoſt. (8) And thus God ſheweth the power of his Spirit, that he is able to convert men, not only when they are leſs ſinners, but when they are mightily hardened in ſin, and have long accuſtomed themſelves to do evil.

Queſtion, *But doth God love an elect Perſon, and hath he care of them before they be converted?*

Anſw. Yes, God loved them from eternity; God loved *Jacob*, *Rom.* 9. before he had done good or evil: God doth not then begin to love a ſoul when he is converted, though then the effects of his love do more appear. (2) God gave his bleſſed Son for his elect, while they were enemies then they were reconciled to God by the death of his Son; he died for the ungodly, *Rom.* 5.9,10. and this was infinite love. (3) If God did not love the Elect before they were converted, they would never be converted.

verted. Its his infinite love to them that he unites & draws them to Christ, without which drawing they could never come to Christ. (4) God Hath such a love and care towards an elect person, that he never suffers them to fall into the sin against the holy Ghost, though they fall into other great sins. (5) God hath such a care towards them that they never die unconverted. *Rom.*8,30. Whom he did predestinate, them he hath also called. God either converts them in their young time, or else lengthens out their days upon the earth, and brings them to Christ, though it be at the eleventh hour; As God called some of all sorts of sinners, excepting those that commit the sin against the holy Ghost; so he calleth at several ages, some in their child-hood, some in their middle age, and some in their old age; but God calleth most in their young time, whilst their hearts are yet tender.

How hath the Lord been pleased to work Grace in them that have been

mightily prejudiced againſt the powerfull preaching of the word, as its recorded in the life of that gracious man, Mr. *Robert Bolton*, that before his converſion, he hearing Mr. *Perkins* preach, he ſaid, He was an empty dry fellow, but after he was converted; he had high thoughts of his powerfull Miniſtry. Another, was that afterwards one of the moſt eminent in grace and gifts, that our times have known when the Bel went for Mr. *Perkins*, ſecretly was glad in his heart that he was dead, that he might not be ſo ſtartled by his heart-ſearching miniſtry, which thought did exceedingly humble him afterwards, and God pleaſed powerfully to work upon him, and make him a burning and ſhining light. Thus where ſin abounds, Gods grace ſometimes cals a ſoul, and ſo abounds much more then ſin abounded. If we knew all paſſages concerning thoſe whom the Lord converteth; what prophaneſs in ſome, what ſtrange ignarance in others, what wiked reſiſtance

ſtance of the Spirit, it would make us cry out, O the wickedneſs of the creature, and O the unſearchable riches of Gods free grace! ſome have gone to an Ordinance to ſleep, and the Lord hath made ſuch a noiſe by his Spirit in their hearts, that they have been paſt ſleeping, their ſouls have been ſo effectually awakened; ſome have gone to enſnare the Preacher, and the Lord hath changed their hearts, and opened their eyes; ſome have gone boldly to outface the Lord in his Ordinances, and the Lord hath made their ſtouthearts tremble at his word; ſome have gone only out of novelty to hear a man, becauſe he was a ſtranger, or was a noted Preacher, and the Lord hath converted them; ſome have gone with their hearts as full of prejudice againſt the Preacher as could be, and yet the Lord hath bowed their hearts before they came away, and made them ſay, Surely God is in this man and in his Miniſtry of a truth.

Some ſhall certainly be converted,

and must enter into Gods rest, *Heb.* 4. 6. (1) because God hath ordained some to eternal life, *Acts* 13. 48. and the Election must obtain it. (2) The Lord Jesus hath died for them, and hath made their peace by the blood of his cross; And God the Father hath given him power over all the devils, and over all flesh, that he should give eternal life to them that he hath given him and them; Christ saith, he *must bring home, and they shall hear his voice*, John 10. 16. (3) The Lord hath made many free and absolute Promises, as *Ezek.* 36. 26. *A new heart will I give you.* Gen. 3. 15. *The seed of the woman shall break the Serpents head.* Now these must be made good to some in their effectual Calling and salvation, and that is to the elect; for all the free and absolute Promises shew what God both can do and will do for his elect; & so though they sometimes live a long time in an unconverted estate, yet the Lord doth in his appointed time give them a new heart, writes his Laws in

their

their hearts, and puts his fear in their hearts, and cauſes them to walk in his Statutes and Judgements to do them, according to the free and abſolute promiſes of the New Covenant, that they are all taught of God, and he will be their God, and they ſhall be his people.

And therefore when we are converted, what an engagement have we upon us to live to God, and lift up his Name in the world: O all you that have been converted, and after all your ſinfulneſs have been pluckt as brands out of the fire; O ſhew forth the praiſes of him that hath called you out of darkneſs into his marvellous light. Conſider, (1) you have but a ſhort time to bring glory to God in the exerciſe of grace in this world. (2) There ariſeth a great deal of comfort to a mans own ſoul in the exerciſe of grace. (3) There are but few converted; and therefore thoſe that are ſavingly converted had need beſtir themſelves to glorifie God with that grace they have received. (4) Natural men do evil with both hands, and

lay

lay out all their ſtrength againſt the Lord; and therefore how ſhould you that are ſuch monuments of his mercy bring glory to him! (5) You may more comfortably and cheerfully die, when you have improved that talent of grace that you have received for to bring glory to God in your generation, 2 *Tim.* 4. 6,7. *I have fought a good fight, I have finiſhed my courſe:* not that when we come to die, *Paul* or any Believer doth look for heaven for his ſervice; for when we have done all, we ſay we are unprofitable ſervants; but we rejoyce that God hath uſed us and imployed us to lift up his name in the world. (6) The more you lay out your ſelves to bring glory to God, the more cauſe others will have to bleſs God for you in the day of their viſitation; ſeeing your good works, they will glorifie your Father which is in heaven; and ſay, I bleſs God for the holy life, and heavenly diſcourſe, and winning converſation of ſuch a one of thy children; for it was a means to convince me and convert

convert me to Jesus Christ; but O what a sadder thing would it be if a natural man should have cause to say upon his death-bed, or in hell, that the life and conversation of such a professor hardened him against the waies of God; he saw such a professor so deceitful in his calling, another so vain in his discourse, another so proud in his carriage and apparel, another so worldly, another so loose in his conversation, that he looked upon Religion but as a fancy, and was hardened in his sins! O then be afraid lest you should receive the grace of God in vain, though not as to the salvation of your own soul, but in that respect it be well with you for ever, yet fear lest you should not glorifie God in the world, and make his name as ointment poured forth to others. O therefore (1) hold forth Religion in an holy, humble, heavenly, winning conversation: the good conversation of Believers may draw others to enquire into Religion, and so the Lord may catch them. (2) Lay out that grace

grace you have received for the comforting and ſtrengthening of weak Brethren. How do men of great gifts and experiences, through ſinful baſhfulneſs, or too much habit of vain diſcourſe, become of little uſe to their Brethren, yea to thoſe Brethren with whom they are joyned in Church-fellowſhip! We have got an habit of jeſting and vain diſcourſe in our converſe together, when as the old Saints were ſerious and ſpiritual; and this ſame way of idle talking and jeſting is almoſt every where; and ſhould this prevail, that ſpiritual communion that ſhould be among Saints would ſoon be loſt; but O never come into one anothers company, but do or receive good; communicate your knowledge and experiences to the weakeſt Saints and pooreſt Saints. Chriſtians muſt not be like ſome Philoſophers that we read of, that would as ſoon part with an eye, as with ſome curious notions that they found out in their ſtudies; but Chriſtians ſhould comfort one another with the comforts wherewith

wherewith they have been comforted of God, and inform one another in all doubtful caſes with the light which the Lord hath given them. (3) Lay out your ſelves to convert others; thus did *Paul* after his converſion, *Rom.* 15. 19. compaſſed Sea and Land, took many a weary ſtep, went through innumerable dangers to convert ſouls to Jeſus Chriſt. O how do many profeſſors grow careleſs of Family-worſhip? O labour that thoſe that dwell with you may be converted in your Families, and may have cauſe to bleſs God that ever they came to ſuch a ſervice, where they got the knowledge of Jeſus Chriſt. (4) When the Lord laies afflictions upon you, have a care that you do not diſhonour him then by murmuring and impatience; that carnal men will ſay, Are theſe the people that ſpeak of ſuch high things, of Communion with God and the Seal of the Spirit, and yet none more impatient when any croſs befalls them! and thus they will be ready to think

that

that Religion is but a Notional thing; that hath no power to subdue the heart to the Lord; few are converted amongst us, and one cause of it may be, that the carriage and conversation of professors is very low, and carrieth little in it to hold forth conviction to those that are without.

Wt. comes 340. to at 2d ½ pd. 16.

340
42 : 6
28 : 4
70 : 10

Answer 3 : 10 : 10.

FINIS.

6 JY 53

William Whitmy left this present World = January ye 24th Anno 1708/9 in ye 34th years of his age,

Ebenezer Wall Jacobus Whitmy Esus Libro 1708.